

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

WHO was the Pharaoh of the Exodus? Once more the question is asked. It is asked with new interest and new hope.

Only a year ago it was supposed to be as good as settled that the Pharaoh of the Exodus was Menepthah, and that the Pharaoh of the Oppression was Menepthah's 'masterful father,' Rameses II. But there were always some good Egyptologists who were unconvinced. And within the last six months they have had a powerful accession to their number in the person of Mr. H. R. HALL, of the Department of Egyptian and Assyrian Antiquities in the British Museum. In his book on *The Ancient History of the Near East* (Methuen), Mr. HALL puts the Exodus back to a date long before Menepthah and long before Rameses II.

'The view that the Exodus took place in Menepthah's reign has always,' says Mr. HALL, 'been open to the objection that not enough time was left by it for the period of the Judges. A late Hebrew tradition ascribed a length of four hundred and eighty years to this period. This tradition had to be ignored, and the period of the Judges reduced by one-half. Yet, in view of the total absence of any information from Egyptian or other contemporary sources concerning the Exodus, it was natural that the reign of

Menepthah should have been generally chosen as that of the Pharaoh of the Exodus. Rameses II. did very well for the Pharaoh of the Oppression, since he built largely in the Wadi Tûmilât, the Land of Goshen (as, for example, at Pithom), and "Pithom and Raamses" were the store-cities which, according to the Hebrew account, had been built by their ancestors under the pitiless lash of the Egyptian taskmasters. Menepthah, too, was a very weak successor to his masterful father, and after his time Egypt fell into a period of decline. All this was regarded as the result of the blow inflicted upon Egypt by the Exodus.'

But the continued study of the Tell el-Amarna tablets and the discovery of the 'Israel-stele' have had the result of shaking the confidence even of conservative investigators in the Menepthah theory.

In the first place, the word 'Isirail' in the stele cannot be anything else than Israel; it is certainly not Jezreel, as has been suggested, since a Hebrew *z* could never be reproduced by an Egyptian *s*, and it is not a place-name but a folk-name, being 'determined' by the sign of 'people,' not that of 'town.'

In the second place, it is difficult to account for the existence of Israelites in Palestine in the

time of Meneptah if the Exodus took place in his reign. Yet Meneptah distinctly says, in the stele which Professor PETRIE discovered at Thebes in 1896, that he found Israelites there and smote them. Indeed, the main movers in the revolt, which probably took place on the death of Rameses II., although Meneptah did not proceed to put it down till the third year of his reign, seem to have been Israelites. Professor PETRIE suggested that possibly some of the tribes of Israel remained in Palestine when the rest went down into Egypt, or else that a partial Exodus had taken place before the Exodus under Moses. But neither suggestion has any actual evidence in its favour.

And in the third place—and most important matter of all—the Tell el-Amarna tablets record an invasion of Palestine by certain tribes of whom the chief are called Ḫabiri, and scholars are now becoming convinced that the Ḫabiri were none other than the Hebrews. The great obstacle in the way of the identification has hitherto been a linguistic one. The first letter of the name Ḫabiri (ḫ) could not be represented by the first letter of the name of the Hebrews (y). But that obstacle vanishes when it is realized that the Babylonians had no such letter as that which begins the word for Hebrews, and represented it, when they found it in a foreign tongue, by the very letter which begins the word Ḫabiri. ‘Thus,’ says Mr. HALL, ‘the only apparently “sound” reason for doubting the identification is shown to be valueless. Any other reasons can only be based on the individual view taken of historical probabilities. And in my own view, the probabilities are all in favour of the identification.’

What is the result? The result is that in the Tell el-Amarna letters we have Joshua’s conquest of Canaan as seen from the Egyptian and Canaanite point of view! And we have the date of the conquest of Canaan settled. The crossing of the Jordan was made in the reign of Amen-

hetep III., and the conquest took place definitely between 1390 and 1360 B.C. How long before that the Exodus from Egypt occurred it is still impossible to say. Mr. HALL thinks it is likely to have been a long time before. We are told in the Old Testament that the Israelites wandered forty years in the wilderness. Forty is a round number. Mr. HALL thinks they may have wandered many years more than forty.

‘The influence of the desert,’ he says, ‘in the moulding of the Israelite character is very evident, and the God of Israel is in His original aspect a God of the desert and the bare mountain; two centuries seem hardly too long for this period of nomadism.’ And two centuries are required to bring us to the beginning of the Eighteenth Dynasty, which is the most appropriate time for the departure of a Semitic tribe from Egypt pursued by Pharaoh and his host. In other words, the Exodus will then be the Hebrew version of the expulsion of the Hyksos.

In the October number of *Comment and Criticism*, the new ‘Quarterly Cambridge Paper for the Discussion of Current Religious and Theological Questions,’ there is an article by Mr. W. Nalder WILLIAMS, Classical Lecturer of Selwyn College, entitled ‘A Plea for a New Apologetic.’

It takes some courage to print the word ‘Apologetic’ in a popular periodical. There are several offences in it. The very word is offensive to some. They reply at once that Christ and Christianity need no apology. And it is a pity, undoubtedly, that the word used for that act of Christian service which most of all expresses confidence in Christianity should suggest to any one the idea of cowardice and shame. Others deny that any apologetic is required. Christ is His own best evidence. The modern Christian, like the ancient, should know nothing but Jesus Christ and Him crucified. They forget, says Mr. WILLIAMS, that the same ancient Christian who

knew nothing among the Corinthians 'save Jesus Christ and Him crucified,' spoke at Athens about the dedication which he saw on one of the altars to an unknown God, justifying the apologetic use of comparative religion.

But the most substantial objection to the use of the word 'apologetic' in our day is the fear that Christianity is not really able to endure it. For the apologetic which our day demands is no longer along the well-worn tracks of 'Paleyism' and the 'Evidences.' Mr. WILLIAMS thinks that these 'still have their uses.' But not in the parks on a Sunday afternoon. Nor in the magazines and books that the common people read. The only apologetic that has any persuasion in it is that which closely follows the comparative study of religion. And there are only too many, says Mr. WILLIAMS, 'who shrink from dealing firmly with (for example) the gospel according to Nietzsche or the Mithraic sacramental system, for fear lest, if they do, they may disclose some weak and vulnerable point in their own harness.'

What is the consequence? The consequence is that we have been content to abandon to the enemy a great deal of material, which, with more wisdom and courage, we might have used ourselves. 'A German professor creates a stir with a work on "The Christ-Myth"; an English politician writes a book called "Pagan Christs." Why have not *we* employed myth and legend—yes, and nursery fairy-tale too—in the service of God and of His Church?'

The moment we do, we find the advantage is with us. If the 'Christ-myth' covers the world, then Christ comes as the Saviour of all men. If there were 'Pagan Christs' before Christ, then Christ came to satisfy the hunger of the human heart. 'If,' says Mr. WILLIAMS, 'pre-Christian man feels the need of a mediator himself divine and human, such as Orpheus or Mithras, if the idea of death and resurrection holds such a place in the pagan mind as the learned author of the

Golden Bough has taught us that it does, have we not here a vast treasure-house out of which the apologist of the Kingdom of Heaven may indeed bring forth things new and old? If we believe that it was God's purpose to reveal Himself in Christ, is it not reasonable that He should so have fashioned mankind that it should give at any rate some half-conscious expression to the yearnings which only the Son of Man could satisfy?'

We and we only are able to meet the human heart in the way it can be most easily approached and most lastingly impressed. What way is that? It is the way of the fairy-tale. How well Jesus knew that way. How effectively He used it in His parables. Mr. WILLIAMS begins with the Fall. What is the story of the Fall as we have it in Genesis but a fairy-tale or parable? Is it therefore of no value? It is of the greatest value just because it is not literal history but fairy-tale. For so it touches the universal human imagination, which has already attempted to express its doctrine of the Fall and original sin in its own way. In the stories of Bluebeard, Lohengrin, Cupid and Psyche, and many more, the point is that happiness depends upon *not* doing some specified thing, just as with Adam and Eve it depends upon not eating the forbidden fruit. In every one of these stories the condition is violated. Some Fall takes place. The fact of universal sin is present. The idea of original sin is at hand. But how incalculable as a vehicle of instruction over all these stories is the value of the story of the Fall in Genesis. 'It is almost true to say that whereas past generations were content to rely on the evidential value of miracles, we must insist on the evidential value of fairy-tales.'

In the last verse of the 23rd Psalm there is a difficulty of translation. The Hebrew word *weshavti* is translated in our versions 'and I will dwell.' But that is not its meaning. That is the meaning of a word which is like it, namely, *weshivti*. Why is *weshavti* translated as if it were *weshivti*?

In the original Hebrew only the consonants are given, and the consonants of both words are the same. When the Seventy, some two hundred years before Christ, came to translate the Psalm into Greek they read the word *weshivti*, translating 'and I will dwell' (*καὶ τὸ κατοικεῖν με*). But when, some time between the sixth and ninth centuries after Christ, the Massoretes added vowel points to the Hebrew consonants, they read the word as meaning 'and I will return,' for that is the meaning of the word (*weshavti*) as it now appears in our Hebrew Bibles.

Professor Emery BARNES believes that the Massoretes were right. In an article contributed to *The Irish Church Quarterly* for July, he says that the 23rd Psalm is a traveller's Psalm. The Psalmist has a journey before him. And for that reason he chooses the figure of a shepherd and his sheep. For in such a land as Palestine a shepherd cannot feed his flock without continually leading them to 'pastures new.' The grass is short-lived under an Eastern sun, and to stand still is to lose the flock. The shepherd is necessarily a traveller and a guide.

Professor BARNES gives three examples. In Gn 37¹²⁻¹⁷ the sons of Jacob leave their father in the Vale of Hebron, and take their flock some thirty miles northward to Shechem to find pasture. When Joseph follows them at his father's bidding, he finds that they have moved some ten miles farther north to Dothan. In Ex 3¹, Moses, being Jethro's shepherd, leads the flock in search of herbage right across the wilderness of Sinai to Horeb. And in Ps 78⁵², when the Psalmist wishes to describe Israel as travellers under the guidance of God, it at once occurs to him to use the metaphor of the sheep conducted for journeys of many miles by a shepherd.

And he caused his people like sheep to journey,

And guided them like a flock in the wilderness.

The 23rd Psalm, then, is a journey-psalm. The Psalmist starts from the 'House of Jehovah' under the guidance of Jehovah (v.¹), and thus he is confident that he will return home safely at the last (v.⁶). He has friends who dread the journey for him, but for himself he has no fears. Protection will be granted him (v.⁴), and food will be given him (v.⁵). He knows that there are dangers by the way, but he trusts his guide. He answers his friends' forebodings with the calm words, 'I shall not want' (v.¹).

The situation appears to Professor BARNES to be extremely like that of David when he was leaving Jerusalem and taking to flight from Absalom. As he passed out of the city, surrounded by weeping friends (2 S 15³⁰), he was cast between hope and fear. But when the first danger was over, and he had already received fresh signs of God's favour in the proved faithfulness of some of his adherents, and in the noble hospitality of Barzillai the Gileadite, he became conscious of Divine leading and Divine protection, and declared himself confident of restoration to the place from which he had been driven. 'I shall return,' he said, 'into the house of Jehovah for many days to come.'

Professor BARNES is not above using his new translation in the interest of homiletics. 'The journey portrayed in Psalm 23 necessarily lends itself to be used as a figure of Life's Pilgrimage. The traveller leaves the surroundings in which he feels himself near to God and travels abroad, conscious of Divine guidance, and so assured of returning at last to the fuller communion of which he had formerly a glimpse. So he feels that the time of his wanderings is brief when compared with the period of the rest to which he looks forward; he will return into the house of the Lord for length of days!'

That men of scientific eminence are at the present moment less dogmatic, and consequently

more sympathetic towards the claims of religion than hitherto, has been shown first, and perhaps chiefly, by the reception given to Professor SCHÄFER's Presidential Address at last year's meeting of the British Association, but also by the Address of Sir Oliver LODGE at this year's meeting. This change of temper is probably the occasion of a volume on *The Present Relations of Science and Religion* (Robert Scott; 5s. net), which has been written by Professor T. G. BONNEY, who was President of the British Association in 1910.

It is in quite a popular way that Professor BONNEY has written. And the topics he handles are popular. The chapter on miracles is chiefly a warning against calling that a miracle which is merely unintelligible at the moment. He also rejects without hesitation any miracle which comes from an untruthful or, in any respect, immoral witness. But he does not reject miracles. He simply says that, if revelation is a fact, miracles may be facts also. His words are: 'If we admit the possibility of any revelation we also admit that miracles, as we call them, though they may be improbable, cannot be summarily rejected as impossible.'

He deals with revelation in an earlier chapter. He admits its possibility; he admits also its probability. It is a working hypothesis, he says, that the God of the theist does sometimes, and in special cases, reveal himself to man. But, again, he insists on reducing revelation to its last remainder. What tests of a genuine revelation does he find applicable?

First, the messenger must be above suspicion. He does not deny that the Devil may sometimes tell the truth, but, if he does, it is for his own advantage, and we shall be wise to reject all that comes from an obviously corrupt source. But here we are placed before a difficulty. In judging of the source we must apply not our own standard of

right and wrong, but the standard of the age the messenger lived in. David committed a great sin in the matter of Uriah the Hittite, and Peter in denying his Master, but the sincerity of their repentance restored them to their place in society. 'But,' says Professor BONNEY, 'we should attach small value to the oracles, did any such exist, of the two sons of Eli, of Joab, of Gehazi and of Simon Magus.'

In the second place, the message must be ethical in tendency. But, again, the moral level of the age has to be taken into account. Professor BONNEY would not reject the word of a Moses who orders the slaughter of thousands of offending Israelites, or of a Joshua who puts Achan's family to death along with their guilty head. But he would unhesitatingly reject the claim to speak from God of one who could issue such orders after Isaiah had taught and Christ had come.

Lastly, the message must be reasonable. By this Professor BONNEY means that it must commend itself to our mental as well as to our moral faculties. 'We do not regard as characteristics of a revelation either truisms or commonplaces, or, if the phrase be permitted, the kind of twaddle, harmless, no doubt, but not edifying, that is too common in the discourses of many good and well-meaning men, but we do expect an uplifting of the veil, though it be but for an instant, a disclosing of some great truth of which, hitherto, the wisest have barely caught a glimpse.'

The sixth volume of the *ENCYCLOPÆDIA OF RELIGION AND ETHICS* is almost ready. With its issue in December half of a great and difficult undertaking will be accomplished. The whole work will consist of twelve volumes. It is worth noting that with the issue of every volume the circulation increases. This is most unusual.

The So-called Biblical Greek.

By J. RENDEL HARRIS, M.A., LL.D., LITT.D.

ALL scholars are by this time familiar with the revolution that has been effected in our ideas of the character of the Greek of the New Testament and of the Septuagint by the discoveries of masses of contemporary documents collected from the Egyptian sands. These documents have been used to restore to us the spoken Greek of the early centuries of the Christian era, and to enable us to rewrite under their influence both the dictionary and the grammar of the speech of the people. The supposed isolation of Biblical Greek has disappeared; it has, as Professor Moulton says, been destroyed by the new evidence. There is no more any 'language of the Holy Ghost,' in which sacred books were providentially written, only the speech of the people of the time, used by apostles just as by merchants and artisans. With the dissolution of the figment of Biblical Greek, there has also vanished (so, at least, it is supposed) the translators' Greek, especially in the sense of Hebraisms or Aramaisms, which were supposed to colour so intensely the sacred diction. The matter is summed up for us by Professor Milligan in his little book on the Greek Papyri as follows (p. xxix):

'In the matter of *language*, we have now abundant proof that the so-called "peculiarities" of Biblical Greek are due simply to the fact that the writers of the New Testament for the most part made use of the ordinary colloquial Greek, the *Koinḗ* of their day.'

Dr. Milligan, however, was wisely cautious in not following Professor Moulton in his almost exclusion of translation Greek and Hebraisms. He reserved some possible small place for these, while adhering to the statement that the Greek of the New Testament is the *Koinḗ*. This revolution in theological learning was nowhere more strikingly felt than in the work of Professor Moulton himself, who, starting from the presumption that Winer's method of treating the Greek of the New Testament was correct, and essaying the filial duty of completing and re-editing his father's edition of Winer, was obliged to abandon the whole subject to which *pietas* had closely attached him, and re-write the New Testament grammar *de novo* from the standpoint of recent discoveries. All of this is

well known, and every one agrees with Deissmann, Moulton, and Milligan, except that we, some of us, hold that there is abundance of translators' Aramaism in parts of the New Testament, which cannot be contradicted, and must be allowed for. Now, in connexion with these forward movements in philology and grammar, it was interesting to ask whether the changes had been foreseen, or in any way foretold.

Professor Moulton, in the additional notes to the second edition of his *Grammar of N.T. Greek*, produced a statement which appeared to involve in the discovery of the *Koinḗ* no less a name than that of Dr. Lightfoot. The note is as follows:—

'The Rev. J. Pulliblack sends me an interesting extract from his notes of Bishop Lightfoot's lectures in 1863. Speaking of some N.T. word which had its only classical authority in Herodotus, he said: "You are not to suppose that the word had fallen out of use in the interval, only that it had not been used in the books which remain to us: probably it had been part of the common speech all along. I will go further and say that if we could only recover letters that ordinary people wrote to each other without any thought of being literary, we should have the greatest possible help for the understanding of the language of the N.T. generally."'

The sentences quoted from Bishop Lightfoot were so striking that it is not surprising that Professor Milligan printed them as an introduction to his study of the Greek Papyri.

We are now going to draw attention to an earlier authority, who says substantially the same thing as Lightfoot, and we shall raise incidentally the question whether Lightfoot himself may not have been indebted to the source from which we are transcribing: at all events we propose to show (Dr. Moulton will perhaps start on hearing it) that Lightfoot had been anticipated by Winer himself. Well, not exactly by Winer, but by one of the English editions of Winer. I have before me a translation of the sixth edition of Winer by Edward Masson, formerly Professor in the University of Athens; it is the third edition of the translation, and is dated in 1861. (I find, moreover, on

examination, that the preface is substantially the same as in the first edition of 1859.) In the translator's Prolegomena it is at once clear that the writer has not resided in Athens to no purpose, he understands the importance and validity of the Greek accents, which he vigorously defends; he understands also the popular overestimate of the itacistic variations in transcribed Greek texts from the earliest times; but it is when he comes to remark upon what he calls dialectology that he breaks most decidedly with current ideas, and prepares to deal out translator's footnotes to Winer himself: for Masson had arrived, by the study of the modern Greek, at the same results which Deissmann and Moulton reach from the study of the papyri, namely, that the supposed Biblical Greek was the spoken Greek of the day. Let us, then, see what Masson says on the point; here are some sentences:—

P. vii. 'The diction of the New Testament is the plain and unaffected Hellenic of the Apostolic Age, as employed by Greek-speaking Christians when discoursing on religious subjects.

'It cannot be shown that the New Testament writers introduced any word or expression whatever, peculiar to themselves; . . . the history and doctrines of Christianity had been for some years discussed in Greek before any part of the New Testament was written. . . . Apart from the Hebraisms—the number of which has, for the most part, been grossly exaggerated—the New Testament may be considered as exhibiting the only genuine *facsimile* of the colloquial diction employed by *unsophisticated* Grecian gentlemen of the first century, who spoke without pedantry—as *ἰδιῶται* and not as *σοφισταί*.'

Here, then, we have the supposed Biblical Greek banished as effectively as by our modern exegetes and critics; the writer is as outspoken in

his scepticism of Hebraism in the New Testament as Professor Moulton himself, though he arrives at his results by a somewhat different road, and probably overshoots the mark in respect to Semitisms as Moulton did and as Hellenists might easily do. He is anxious to retain the authorship of the New Testament writings for Greek gentlemen, instead of cobblers and fishermen and agriculturists, but he admits that his gentleman writer is unsophisticated and is talking as *ἰδιώτης*, which very nearly puts the matter as the papyri would suggest, and is practically equivalent to the assumption of the existence of the *Koinῆ*. They wrote, as Lightfoot imagined, *without any thought of being literary*.

If one reads Masson's preface as it appears in the English Winer, it will perhaps strike the reader as being somewhat superficial and his results rather hastily stated; but this is due, not to lack of ability to present his case, or to undue rapidity in formulating his conclusions, but to editorial compression exercised from without. It is much to be regretted that Masson's preface was reduced, I suppose by the publishers, to its present state of tenuity. One can only speculate on the reason for this treatment, for which Masson expresses regret; perhaps it was considered inimical to the interest of the author translated that his foundations should be undermined by his translator; but, whatever was the reason, there seems no doubt that a valuable piece of investigation was suppressed, or reduced to such scanty dimensions that its main thesis escaped the attention of New Testament students generally: even Professor Moulton, who had the re-editing of Winer in hand, does not seem to have been aware that any one had arrived some fifty years since, by the road of modern Greek, at the main conclusions of the papyrologists.

The Great Text Commentary.

THE GREAT TEXTS OF PHILIPPIANS.

PHILIPPIANS IV. 13.

I can do all things in him that strengtheneth me.

1. It is not Paul the Apostle that is speaking here, but Paul the man; the man tried and trained, inured to hardship, and disciplined to

contentment by the numberless terrible vicissitudes of his strange, eventful life; the man of like passions with ourselves; the man who had to work out his salvation with fear and trembling, even as he exhorted others; and when, therefore, he thus tells us of the mastery which he had obtained over

himself and over circumstances, and of the strength with which he felt himself endued by Christ—strength which rendered him consciously equal to every duty, every trial—he said only that which every individual Christian ought to be able to say. Fortitude in suffering, patience in tribulation, contentment with the allotments of Divine providence, vigour and fidelity in the discharge of duty—these are obligations resting equally upon all; and the strength, therefore, by which they are to be fulfilled must also be equally attainable by all.

2. Here, then, we have the language of actual experience. Here is a man whose name is known, whose identity is not questioned, whose history is familiar, whose letters are genuine, who tells us, modestly but frankly, what he himself has experienced and accomplished. He leaves the Stoics and the Epicureans whom he met in the streets of Athens far behind him; they are toiling laboriously up the lower slopes of the mountain over which he flies with majestic and vigorous wing. A high state of grace, this? No doubt. But St. Paul knew the meaning of his own words, and when in ch. 3 he says, 'I count all things but loss for Christ,' he can add, 'for whom I did suffer the loss of all things.' The words of such a man, whose history we can recall, are not mere brag or bravado; he calmly tells us that this is where he stands, this is his relation to the great riddle of existence, this is what life means to him.

The text may be treated, first, in its special application to St. Paul, and then in its wider application to the followers of Christ generally.

I.

THE SPECIAL APPLICATION.

1. From the context we discover that the Apostle had been speaking about the sympathetic thoughtfulness of the Philippians for himself. It had been their desire to minister to him in his need, and although the lack of opportunity had prevented this service, he accepted the will for the deed, and was grateful to them. But he would have them know that Christ was so much to him that the vicissitudes which beset him could not disturb his contentment. Life was full and satisfying whatever its outward conditions and changes. Alike in want and when abundance fell to his lot; alike in storm and sunshine, his soul dwelt at ease, because his life was hid with Christ in God, and

was unaffected in its deeper experience by temporal and material things. 'I have learned,' he said, 'in whatever state I am, therein to be content.' I know how to be abased, and I know also how to abound: everywhere and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. 'I can do all things in him that strengtheneth me.'

The sailing vessel was at the mercy of wind and wave and had to reckon with every storm and current. The modern ship towers many decks high; by virtue of her own weight and strength she can ride through any sea; by virtue of the steam-power within her she is independent of wind and current—able to force her way to the desired haven. So Paul is independent of circumstance by virtue of the Christ-power within him.

2. To the Apostle Christ was all in all. He had such a conception of Christ's grace—its power and its adaptation—that he believed that nothing in life—not its highest demands or sorest trials—was outside His sway, and that it was possible so to appreciate it as to become equal for all things. He declares that Christ is enough, that we want no other aid, no other inspiration, no ampler store to draw from; for in Him is life eternal, in Him is light, in Him is majesty and strength; and he who believes, even though his faith be but as a grain of mustard seed, becomes thereby so strong in the Lord, and in the power of His might, that nothing in the way of precious and abiding triumph of the inner over the outer is impossible to him.

The Christ in whom St. Paul trusts is no narrow Christ, but One as broad as the necessities and cravings and duties of the human soul. Not a partial Christ, but One who, while He is yet human, is nevertheless filled with all the fulness of God. Not a dead Christ, but One who, having died once for all, hath now ascended to the right hand of the Majesty on High, and ever liveth to make intercession for us. Not a far-away Christ, but One walking with us in all the round of life in a blessed companionship, and near at hand in every time of trouble. Not a merely beautiful Christ, suiting with His rare symmetry the fine demands of art, and improving lives and elevating society by the grace of His sweet, wise speech; but a helping Christ, a sin-delivering Christ, a burden-bearing Christ, a guiding Christ, a Christ who to poor, lost men can be the hope of the glory in the world to come.

It is as though Marconi with his experience of the inexhaustible nature of electrical energy should cry out, 'I can do anything—talk across the ocean without wires, or heat all the houses on this planet without stove or furnace.' Paul had found out how to draw upon the inexhaustible spiritual reservoir of the universe. He felt himself linked, beyond severing, with the infinite Heart and Will. And so he saw no insuperable difficulties.¹

3. The only limitations to St. Paul's words are limitations implicit to the subject. Whatever lies within the horizon of duty and necessity and desire, he can do. To him as to God there is no question of can or cannot. In Christ he is morally omnipotent. But just as God's inability to lie (He 6¹⁸) does not in the least degree limit His infinite power (for lying is contrary to the Divine nature, and therefore outside the horizon of Divine action), so St. Paul is strong only for that which Christ would have him do. All else is outside Christ, the sphere of his strength. But within the limits of the personality of Christ lay Paul's whole action, thought and life. Consequently this limit was no limit to him. And he felt himself endowed with infinite strength. To him, therefore, the burdens of life were light, and its toil was easy.

When Oliver Cromwell was dying, he asked that Ph 4¹¹⁻¹³ should be read to him. 'Not that I speak in respect of want: for I have learned . . . to be content. I know both how to be abased, and I know how to abound . . . and to suffer need. I can do all things through Christ which strengtheneth me.' And then he repeated the words of the passage to himself. When the Apostle spoke of his contentment and submission to the will of God in all conditions, he said, 'It's true, Paul, you have learned this, and attained to this measure of grace; but what shall I do? ah, poor creature, it is a hard lesson for me to take out! I find it so.' But when he came to the words which followed, faith began to work, and his heart found comfort and support, and he said, 'He that was Paul's Christ is my Christ too'; and so he drew water out of the wells of salvation. And such an experience is just that of unrecorded multitudes, writ large, in which God's Word restores the faith of the stricken, cheers the downcast and chases despair away; revives courage and binds up the wounds of the struggling and driven.²

II.

THE GENERAL APPLICATION.

1. The things of which the Apostle declares himself to be independent are the very things which too often are exaggerated in our lives, and

¹ Rufus M. Jones.

² Muir, *Our Grand Old Bible*, 165.

made the occasion of stumbling. In the greater losses or calamities we cast ourselves upon God, and so obtain help and comfort; but in respect to the lesser trials—the worries and cares which intermingle with the events of the passing days—these find us unprepared, and we meet them with fretful complaints, and angry outbursts unworthy of the Christian name. What we need is, like St. Paul, so to live in Christ that they shall no longer exert this influence over us.

There are the irritations of life, the people who differ from us and are sometimes bitter in their differences; the people and things that will not shape themselves to our minds; the annoyances that belong to business, the wrongs that obtain there, the self-seeking of people, the unscrupulousness of people, the untrustworthiness of people, the bad temper of people. How can we bear it all? How can we behave ourselves worthily, and keep our souls free from it, apart from Christ? We cannot. But in Christ it can be done. That is the experience of the Apostle. A man can live the Christian life, the real and true Christian life, under the most adverse conditions; not the life of outward ceremonies or observances, but the life of holy love.

It is said that once, in a room full of musicians, among whom was the celebrated pianist, Liszt, a little girl, having heard some of the performers on the piano, ran to the instrument and attempted to produce such music as she had listened to. She only made a dreadful discord, and soon turned aside in despair, exclaiming, 'I can't play! I wish I could play!' 'Do you, dear?' said the great Liszt, 'Come here and you shall.' Liszt sat before the piano, took the child on his knee, placed his hand on the keys and then told the child to put her fingers on his and keep them firmly there. Forthwith he began to play the instrument, as only he could play it. The child, keeping her fingers on the musician's as they ran over the keys, was delighted, and exclaimed, 'Now I can play! Now I can play!' So can we do all things in Him who strengthens us. Yet it is not we that do them, but Christ.³

2. This temper of mind by which St. Paul is able to say, 'I can do all things in him that strengtheneth me,' is one which we all might well covet. To be superior to every need; to bear prosperity without pride, and adversity without a murmur; to feel that there is no earthly circumstance that can disturb the soul from its equilibrium in God; to be able to yoke the most untamable difficulties to the car of spiritual progress; to have such a sense of power as to laugh

³ Herbert Windross.

at impossibility and to sing in adversity; to help the weak even though we might seem to need every scrap of power for ourselves; to feel amid the changing conditions of life as a strong swimmer does in the midst of the ocean waves, which he beats back in the proud consciousness of power—all this and much more is involved in the words of the text.

There is an old story called the Mountain of Miseries. The writer dreamed that on a certain day all men were to bring their griefs and miseries and cast them down in a certain place. They came, each bearing his burden, and cast it down, till the burdens formed a mountain higher than the clouds. One carried a load of poverty, another one of sickness, another crippled limbs, another old age, another remorse and disappointment, and all were cast away. Then the dream changed; a command was given that as all must bear a burden of some kind there should be an exchange made, and each person should go away carrying the burdens given to him. So some who had cast off poverty carried away sickness instead, for hunger they received thirst; one who had cast away a deformed limb found a rebellious son; a woman exchanged an ugly face for a bad reputation. Another gave up white hairs to carry away asthma, and there was wailing and discontent on all sides. Then the writer teaches the lesson that our Heavenly Father knows best, and assigns to each soul the sphere to which it is best fitted, and the burden it best can bear. Yes, God sends our sorrows, and they are blessed angels in disguise.¹

3. The Apostle calls it a secret which he has learned. It is an open secret now, and yet it remains a hidden thing until it is translated into life. Let us consider some of the ways in which it may be utilized in our daily life.

(1) *It should help us in our contest with sin.*—One of the sayings of the early Church forcibly expresses a great truth: 'Where Christ is, there are sacred fires.' Through our union with Him these fires burn in our breasts, quickening what is good and holy, destroying what is evil. It is by this help of the indwelling Christ, through the Spirit, that the dominion of sin is overcome, and that spiritual attainments are developed. Our Lord is not only Himself endowed with all-sufficient grace, but He has conquered sin in our humanity, and in His conflict with it has penetrated to its recesses, extracted its sting, and robbed it of its power. He need not be its victim who has taken Christ to be his Lord—the Christ who knows what is in man and understands each one of us both in our likeness to others and in our individual peculiarities. To stand alone without Him is to

be weak. Circumstances will always be too strong for us, and sin will be too strong. The secret of strength for all men is to hold fast by the 'strong son of God'; and they alone are sufficient in whatsoever state they are, to whom this loving and quickening voice has spoken the charter, 'My grace is sufficient for thee.'

A young Japanese preacher told the following story of his soul. 'I wished to get rid of my sins. I tried Confucius and Buddha, and one by one all the religions of the East; but they gave me no help. I turned to the Roman Catholics, and at first hoped much from them; but I found that their priestly magic was too nearly akin to my native religion. I then discovered the American missionaries, who taught me the gospel in its simplicity. With them I found what I sought in vain elsewhere. My heart was like one of our most complicated locks. Confucius came with his key, but he could not get it in. So did Buddha. The Pope got his key in, but it stuck half-way. Christ's key, however, entered at once, glided quickly to the very bottom, and gently opened the lock. I then felt sure that the Maker of that Divine key was also the Maker of my heart.'²

(2) *It should inspire noble ambitions.*—Our Lord has taught us that 'all things are possible to him that believeth.' They are possible in Christ. With such a conviction we ought surely to aim at something higher than it is usual for us to do. We are too much contented with a poor, barren, restricted life; treading the lowlands when we might climb to the highlands, satisfied with the mean and commonplace when we might attempt higher things. Can we put any limit to what may be done by a Christ-moved and a Christ-filled heart? Many examples teach us what heights of saintliness may be attained, what deeds of heroic self-sacrifice performed, what sufferings patiently borne through the power of Christ resting upon men; saintliness like that of Thomas à Kempis and Samuel Rutherford, heroism like that of Luther and Livingstone, patience like that of untold thousands whose lives though unknown to the world have been in obscure spheres fragrant with the savour of Christ.

Westcott was an elderly man of sixty-four, worn with prodigious work when the offer of the bishopric of Durham came to him. He had been a student and a preacher all his life and he had come singularly little in touch with the world; he knew little of parochial work or diocesan administration. The state and pomp of the position were distasteful to him. Long ago he had said to Dr. Vaughan at Harrow, much to Vaughan's surprise, that he felt he might be called upon some day to rule, and now in the evening of life he was

¹ H. J. Wilmot-Buxton, *Day by Day Duty*, 143.

² J. Wells, *Christ in the Present Age*, III.

summoned. He made a clean sweep of preferences and fears alike, and wrote to Lord Salisbury that he did not feel justified in declining the heavy charge laid upon him. It was thought by many to be a rash experiment. He wrote to his son: 'In the prospect of such a charge every thought of fitness vanishes. There can be no fitness or unfitness but simply absolute surrender. I think I can offer all; and God will use the offering.'¹

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of one unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.

(3) *It should comfort us when life's outlook is dark and threatening.*—The anticipation of evil, when clouds overcast the sky, is often difficult to bear. The uncertainty of what is before us, the suspense, the ominous signs and sounds which awaken sombre forebodings, are disturbing to the spirit and impressively teach us that 'this is not our rest.' But the assurance of a Divine strength which has proved sufficient for us in the past will dissipate the clouds of despondency, and enable us to face the future without fear.

In my present charge are two old people who have reached the fourscore mark; both are very fine Christian characters. The husband is very ill, and the doctor advises that he must be taken to the hospital; to this the wife will not consent, as it means their separation for the time being. I asked her how she was able to do the extra work involved by the sickness, and her answer was, 'I ask Christ for strength each day, and He has not failed me yet.'²

(4) *It should increase our love of Christ and encourage us in His service.*—The truth that He is ever with us, ready to fill us with His strength so as to fit us for doing or bearing God's will, should draw out our most fervent affection. What patience

¹ A. C. Benson, *Biographical Sketches*.

² G. I. Campbell.

on His part it implies, what watchful interest, what willingness to help, what outflow of Divine energy, what constancy of grace! The realization of this truth should unite us very closely to Christ, and should receive an active response from us, as we rely upon Him and constantly receive of His fulness. Therefore do not cease from God's work because you are unable to perform it of yourself. Let it teach you to cease from yourself, but not from your work. 'Cease ye from man, whose breath is in his nostrils,' but cease not to serve your God; but rather, in Christ's strength, do it with greater vigour than before. All the achievements in the world, both political and religious, have been begun by men who thought themselves called to perform them, and believed it possible that they should be accomplished. So if you are called to any work for Christ, go straight at it, writing this upon your escutcheon, 'I can do all things in Him that strengtheneth me,'—I will do what God has called me to do, whether I am blessed or whether I am left alone.

A visitor once went to hear the famous chimes in a certain Cathedral abroad. When he entered the belfry he found a man with wooden gloves striking the keys of the chimes. There was a deafening noise, but no music; the performer and the visitor could hear nothing but the clash of wood. But far away in the fields and streets people heard the sweet voices of the chimes. Most of our work is like that of the man with the wooden gloves; we seem to make no music, we exert no influence. We toil away amid the noise and clatter of everyday work; we teach in the school, or preach in the pulpit, or hammer on the bench, and it seems only noise and not music. Ah, if it is rightly done, it is music; God hears it. Souls are comforted and made better by our work. Doing our duty is like playing the chimes, it seems hard and harsh, but it sends out music to cheer and encourage others in the right way.³

³ H. J. Wilmot-Buxton, *Day by Day Duty*, 146.

New Testament Fragments from Turkestan.

BY LOUIS H. GRAY, A.M., PH.D., SOMETIME FELLOW IN INDO-IRANIAN LANGUAGES IN COLUMBIA UNIVERSITY.

THE decipherment of the rich manuscript treasures discovered in recent years in Central Asia, particularly by the German expeditions of Grünwedel and Le Coq, and the French of Pelliot, has already produced much that cannot fail to be of value to

the student of Biblical literature. It has long been known that some few verses from both the Old and the New Testament exist in the thirteenth, fourteenth, and fifteenth chapters of a Pahlavi, or Middle Persian, treatise of the ninth century, the

Shikand-gūmānik-Vijār, where they are cited, or, rather, paraphrased, in the course of a polemic against Jews and Christians. These passages are Gn 1^{2f.} 2^{16f.} 3^{9.} 11-16. 18^{f.} 6^{6.} Ex 20^{5.} Dt 29^{4.} 32^{35.} Ps 95^{10.} Is 30^{27f.} 43^{19.} Mt 1^{20.} 5^{17.} 7^{17f.} 12^{34.} 15^{13.} 18^{32.} Lk 5^{31f.} 6^{44.} 15^{4.} Jn 1^{11.} 14 8^{23.} 37^{f.} 42-45. 47; and it is held by West (*Sacred Books of the East*, xxiv. pp. xxviii, 225, note 4), on the basis of the form of the name 'Isaac' in them (Sanskrit *Āśinak*, an erroneous transcription of the Pahlavi characters for *Āisōk* = Syriac *ʾĪśʾhoq*), that they are translated from a Syriac version. Moreover, the Pahlavi translation of Gn 3¹⁴ is dependent on the Targum of the pseudo-Jonathan, where the serpent of Eden is represented as having originally had feet; and it is obvious from a number of traditions occurring in polemic sections of the *Shikand-gūmānik-Vijār* (xiv. 36, 40-50, 58-70, 75-78) that its author was acquainted with Jewish haggada (cf. Gray, 'The Jews in Pahlavi Literature' in *Actes du xième congrès international des orientalistes*, i. 177-192).

In the process of gradually editing the Turkestan fragments, Dr. F. W. K. Müller published, in the philosophical section of the *Sitzungsberichte der Berliner Akademie der Wissenschaften* for 1907, under the title 'Neutestamentliche Bruchstücke in soghdischer Sprache,' the text and translation of the passages Mt 10^{14ff.} Lk 1^{63-80.} Jn 20^{19ff.} Gal 3^{25ff.} These are written, not in Pahlavi, but in Soghdian, the language spoken in Soghdiana, of which previously nothing had been known beyond a few words quoted by the Arab geographer al-Bīrūnī († 1000 A.D.), in his *Chronology of Ancient Nations*. The language itself does not here concern us, but it may be noted that it is an Iranian dialect representing a more archaic stage than the Persian, which is usually held to take its rise shortly before the time of the poet Firdausi, who completed his epic of the *Shāh-nāmāh* in 1011 A.D. In attempting to assign an approximate date to our Biblical fragments, we are aided by the fact that Soghdian literature, as thus far known, is devoted to Buddhist, Manichæan, and Christian works, in the chronological order implied; and some fragments of a Manichæan *Mahrnāmāg* ('Hymn-Book'), just edited by Müller, are dated 546 years after the birth of Mani, i.e. in 761 (or 762) A.D. We may, accordingly, make a provisional assignment of the Soghdian Bible version to the ninth or tenth century.

The fragments published by Müller in 1907 are

far overshadowed in interest and compass by those which he has just edited, under the title 'Soghdische Texte, I,' in the *Abhandlungen* of the same Academy. The texts here given are as follows: Mt 5^{30-33.} 38-41 10^{14-19.} 21-33 13^{17-19.} 24^{f.} 16^{24.} 17^{7.} 20^{17-19.} 21^{28-43.} 25^{31-46.} Lk 1^{1-4.} 63-80 6^{12-17.} 10^{34-42.} 12^{35-39.} 42-44 13^{3f.} 16^{2-15.} 19^{15-27.} 24^{19-22.} 27-34. 36-47, Jn 1^{19-35.} 5^{25-31.} 33-40 9^{9-16.} 30-38 15^{18-20.} 16^{20-33.} 17^{24-26.} 20^{19-25.} 21^{1.} 5-7, 1 Co 5^{7.} 11^{23-25.} Gal 3^{25-46.}; besides an apparent fragment of a homily containing citations from Lk 9^{13ff.} and 1 Co 11^{23ff.}, and a Nestorian creed.

The dependence of this Soghdian version on the Syriac is at once obvious. The very script is Syriac; occasionally a clause occurs both in Syriac and in Soghdian (Mt 13^{24.} 16^{24.} 25^{31.} Lk 1^{1-3.} 6^{12.} 24^{36.} Jn 21^{1.} 1 Co 5^{7f.} 11^{24f.}); some of the rubrics are in Syriac, and plainly show that they mark the lessons for Sundays (before Lk 6^{12.} after Lk 16^{15.} after Jn 12^{8.} before Jn 21^{1.} before 1 Co 5^{7.}). The lectionary titles, none of which agrees with the Peshittā, are as follows, in the order just indicated: 'Of the Sunday of the Four [Disciples?], in section six of Luke'; 'Of the sixth Sunday of the Fast of John, in chapter ten'; 'Of the . . . Sunday of John, in chapter 1, and on the . . . day'; 'Of the Sunday . . . Resurrection, of John . . .'; 'Of the Pass-over of our Lord, Beginning, Apostle, Corinthians, in section three.' There is, accordingly, some reason to suppose that we have here the fragments of the Soghdian lectionary. To the list just given may be added the more mutilated titles before Mt 25^{31.} and Lk 1^{1.} The passages written both in Syriac and in Soghdian are apparently either (1) to indicate the commencement of lessons (with which we may perhaps compare the Anglican use of 'Magnificat,' 'Quicunque vult,' etc.), or (2) to emphasize passages of special importance, so that no error through faulty translation could arise (so notably in 1 Co 11^{24f.}), or (3) they are a survival of the practice by which the lessons were read in the ecclesiastical language (in this case, Syriac) and interpreted in the vernacular (cf. Brightman, *Liturgies Eastern and Western*, i. 468; on the various Syriac lectionaries see *ibid.* pp. lix [Jacobite], lxvii f. [Nestorian]; the latter table is given *in extenso* by Bishop Maclean, *East Syrian Daily Offices*, pp. 264-283).

While the Syriac text of the fragments under consideration is, in general, identical with the Peshittā, there are a few variations which should

be noted. In two cases—at the beginning of Mt 25³¹ and at the end of Lk 16¹⁵—the words are added, 'Thus spake (the Lord) Jesus to his disciples' (in Soghdian only), and, 'And thus spake (the Lord) Jesus to the multitudes of the Jews' (both Syriac and Soghdian). Each of these marks the commencement of a lesson, the latter, from its rubric, apparently being Jn 10^{1ff.} A Syriac textual variation occurs in Lk 24³⁶, where the Turfan text reads, 'And when they were assembled, immediately' (ܐܡܪ ܡܡܝܬܝܢ ܕܡܢ ܕܡܢ ܕܡܢ), instead of the Peshittâ, 'And as they thus spake' (ܐܡܪ ܡܡܝܬܝܢ ܕܡܢ ܕܡܢ ܕܡܢ).

As regards the Soghdian version, only two points call for remark. The Semitic ἀμὴν of the Greek text, retained in the ܐܡܝܢ of the Peshittâ, is rendered in Soghdian by the Iranian adverb *rēštâ*, 'verily' (Mt 10²³ 21³¹, Jn 5²⁵ 16^{20. 23}). Finally, in the Parable of the Good Samaritan, the *δηνάρια* and *denarios* of the Greek and Vulgate texts (Lk 10³⁵), represented in the Peshittâ by the loan word ܕܢܝܢܐ, is rendered by *qēsaraqân*, i.e. *καισαράκι*.

In view of the fact that the Latin word *denarius* was most widely borrowed, appearing not only in Syriac—as in this passage—but being common in Arabic and Persian as دينار, and occurring even in

Sanskrit in the form *ḍināra*, its replacement in the Soghdian version by a loan word from a totally different source is not devoid of interest.¹

It is by no means impossible that, as more of the fragmentary Turkestan manuscripts are deciphered, an additional number of Biblical passages will be found. Two languages, hitherto unknown, have already been brought to light—'Tocharish' and 'North Aryan'—and one new dialect of the Iranian group—the Soghdian, in which our Bible fragments are written—to say nothing of the many documents in Uiguric (or Old Turkish). The specialist in Buddhism and in Manichæism will have occasion to rejoice in new texts no less than the comparative philologist. For the student of Biblical literature Müller announces that he has deciphered and translated the Soghdian Christian texts of 'Bel and the Dragon,' 'Simon Peter and Simon Magus,' 'The Invention of the Cross,' 'Acts of the Martyrs,' and 'Exhortations to Christian Patience'; and the Iranian scholar of Göttingen, Professor F. C. Andreas, announced, a year or so ago, that he is at work on the editing of a hitherto unknown Iranian translation of the Psalms, made during the Sassanian period.

¹ Whether stress may be laid on the fact or not, *qēsaraqân* is the only instance in these Soghdian Bible fragments which shows the older form of the Middle and New Persian plural in *-ân*, all other plurals in the texts under consideration being made in *-t*, *-tā*, or *-tā*.

In the Study.

Among the Books of the Month.

New Books on the New Testament.

A LESS sensational, but more satisfactory, book on the eschatology of the Gospels than the famous book by Schweitzer is *Jesus and the Future*, by the Rev. Edward William Winstanley, D.D., of Trinity College, Cambridge (T. & T. Clark; 7s. 6d. net).

It is astonishing how completely Schweitzer is discredited already. And how has he been discredited? By the scholarship of this country. Men have been able to show that the facts are against him. And now Dr. Winstanley comes to complete the discomfiture. With just as much freedom from restraint, whether dogmatical or

historical, he uses his intimate knowledge of the Gospels, and of the literature on the Gospels, to show that the teaching of our Lord regarding the Future is both reliable and profoundly ethical. It is not a direct or conscious answer to Schweitzer, who is not once mentioned in all the book; it is the more effective as a complete refutation of his wrong-headed theories. A careful study of the book will put a man right once for all on this most difficult and urgent subject.

It is, moreover, in the study of such a book as this that we are to find footing on the whole subject of future rewards and punishments. Preachers have been evading all these things for some time; but they know that it is impossible to

evade them long. 'The hungry sheep look up and are not fed.' We must set ourselves in the new point of view, and bring those who look to us for comfort into it. This book will do us that service.

An *Introduction to the Books of the New Testament* has been written by the Ven. Willoughby C. Allen, M.A., late Fellow of Exeter College, Oxford, now Principal of Egerton Hall, in conjunction with the Rev. L. W. Grensted, M.A., B.D., Vice-Principal of Egerton Hall (T. & T. Clark; 5s. net). Mr. Allen has written the chapters on the Synoptic Gospels and the Acts, and Mr. Grensted the rest. Both men, while heartily responding to the claims of Christ, face the problems, literary and historical, with open minds and in fulness of knowledge. The book is prepared for students, and it is surprising that it has been made so easy to read. But this is expected of English scholars.

An *Introduction to the New Testament* has also been written by the Rev. C. F. Hunter, B.A. The title is *The New Testament: Its Writers and their Messages* (Butcher; 2s. net). It is an *Introduction* for Sunday School teachers and, if possible, for Sunday School scholars also. Everything has therefore given way to simplicity—everything except truth. And the things that make for human interest have been attended to. There is much said about the writers of the books as well as about the books.

The Rev. R. W. Pounder has published a book on *Saint Paul and his Cities* (James Clarke & Co.; 3s. 6d. net). The method is homiletical, but the geographical literature has been read. For Mr. Pounder does not consider it immaterial whether or not he is faithful to history and geography if he is good for edifying.

We are always in need of a new study of the Parables. We are always willing to welcome it. We are always disappointed with it. We shall surely be disappointed with that study of the Parables which the Rev. James Stirling has published under the title of *Christ's Vision of the Kingdom of Heaven* (James Clarke & Co.; 7s. 6d. net). But that is not because Mr. Stirling is incompetent or has been unfaithful; it is because the Parables are altogether beyond us all.

The book is possessed with an idea. The idea is that the whole conception of the Kingdom is contained in the Parables and may be worked out of them, if they are placed in right order, and if they are expounded naturally. And for that idea a great case is made out. But more than that, there is a fine fresh exposition in this book of each of the Parables, pleasant to read, and certain to influence all our after thinking.

Miss Eleanor Densmore Wood, M.A., who recently wrote *The Story of the Prophets of Israel*, successfully, has now written a book on *The Life and Ministry of Paul the Apostle* (Headley; 2s. 6d. net). It was time for some one to write such a book popularly, and bring our knowledge of St. Paul into line with scholarship. We are scarcely beyond Conybeare and Howson yet, in spite of Harnack and Ramsay. Miss Wood has done us this service. Her book is the book of a scholar. She is acquainted with all the useful literature, and more than that, she has herself studied St. Paul's life and correspondence. Especially has she studied St. Paul. It is not in respect of his life or his letters, it is in respect of his own mind that the greatest change has taken place in the thinking of our day. Miss Wood is in sympathy with the modern estimate. She sees that in St. Paul's theology there are elements which were not destined to abide. These elements belong to the man's own personality. They are due to his birth and education. If the theology is to be understood, the man must be understood. And so she has given herself most of all to the study of St. Paul. Yet the book is not 'advanced.' It is not more advanced now than Conybeare and Howson was in its day. It simply records the results of reliable scholarship.

What the latest believing criticism has to say about *The Life and Teachings of Jesus* will be found in the volume of that name written by Professor Charles Foster Kent of Yale University, and just published in this country by Messrs. Hodder & Stoughton (5s. net). It is a volume of Professor Kent's Historical Bible, which is as praiseworthy a product of Christian scholarship as we have seen in our day. That it should have been undertaken by one man was a surprise; that it has been persevered in, till now the end is well in sight,

is a great encouragement to us all not to be weary in well-doing.

Under the title of *Rome, St. Paul and the Early Church*, the Rev. W. S. Muntz, D.D., has published a book for the purpose of showing the influence of Roman law on St. Paul's teaching and phraseology and on the development of the Church (Murray; 5s. net). The method is not, as usual, to take the texts that betray the influence of Rome and expound them singly, but to make the Roman atmosphere felt, and touch the texts only as they come under it. The subject has often been handled before, but Dr. Muntz seems to have worked it over independently, using chiefly the literature of Roman law itself. The less directly the texts are explained the more is the pleasure when the light falls on them. But it is the influence of Roman law on the mind of St. Paul, and, through him, on the development of early Christianity, that is the proper subject of the volume. The author's knowledge of this subject is wide and real; and he can discuss difficult questions when they occur, such as 'the Galatian theory,' so as to command attention.

Under the title of *The New Testament Period and its Leaders*, the Rev. Frank T. Lee, D.D., has given a biography of each of the early disciples, bringing them into relation with one another and showing the work they did in the fulfilment of their calling to be His witnesses. These biographies are introduced by four chapters—one on the Providential Preparation of the World for Christ, one on the Historical, Political, and Religious Background of the New Testament, one on the Forerunner, and one on Christianity inaugurated. Thus the whole book tells 'how Christianity was prepared for, inaugurated, emancipated from Judaism, and became universal.' In some respects, chiefly from the setting, the book is new. In every respect it is trustworthy. The publishers are Messrs. Sherman, French & Company (\$1.35).

New Books in Dogmatic.

Few men have had more influence on the theological thought of our time than the Rev. W. L. Walker, and no man has exercised his influence more quietly or more modestly. His four greatest works are entitled *The Spirit and the Incarnation* (9s.), *The Gospel of Reconciliation* (5s.), *The Cross*

and the Kingdom (9s.), *Christian Theism and a Spiritual Monism* (9s.). Besides these books he has written two small volumes, one entitled *What about the New Theology?* (2s. 6d. net), the other on *The Teaching of Christ in its Present Appeal* (2s. 6d. net). His latest book, just published, has the title of *Christ the Creative Ideal* (T. & T. Clark; 5s.)

It is a study of the teaching of St. Paul in Colossians and Ephesians. It serves the purpose of an exposition of these Epistles, while it is at the same time a most interesting book to read. For Mr. Walker is always in touch with life, so that, whether he is expounding an old dogma or interpreting an old document, he never loses his reader's attention. To the interpretation of these Epistles he has brought an experience which without effort enables him to understand the Apostle. And his unique gift of exposition enables him at the same time to convey the Apostle's meaning to us. Mr. Walker's reputation is now so well established that no one is likely, in any study of the Epistle to the Ephesians or to the Colossians, to overlook this richly 'experimental' and spiritual volume.

There is a stage in a man's mental development when the old beliefs and sanctions of childhood are lost and he has not had time to form new views of his own. That stage is called by Mr. R. A. P. Hill, B.A., M.D., *The Interregnum*; and under that title he has written a book 'to enable such men to mix sympathetically with Christian men even while conscious that their own opinions on many vital matters are yet unformed' (Cambridge: At the University Press; 4s. 6d. net).

The author's most desirable purpose will be fulfilled. The book is written so untechnically that the least theological person will enjoy the reading of it. And to read it is to obtain light and steadying. His advice is 'Hold fast that thou hast'; but it is expressed so wisely, and illustrated so well, that in the very act of accepting it a young man will obtain fuller understanding than he possesses, and surer footing.

Dr. Garvie is an optimist. He is an optimist out of the fulness of his knowledge. For few men of our time are better furnished. It is not his knowledge of the world that makes him optimistic. Nor of the Church. Of the Church he says, 'We

must frankly face the fact that either Jesus was mistaken, or Christendom to-day is for the most part wrong.' His optimism is due to his intimate experimental knowledge of Christ. In his new book, *Can we still follow Jesus?* (Cassell; 1s. 6d. net), he discusses these questions: Does Religion spoil Morality? Does Love forbid Law? Is Forgiveness slavish? Can the Love of Self be selfish? Must the World be given up?

In the day when all eyes are turned upon the eschatology of the Gospels it is wise of the Rev. D. Macdonald, D.D., to publish his book on *The Future of Christianity* (Humphrey Milford; 7s. 6d. net). For in that book (the fruit of forty years' study) he surveys the whole field of prophecy as to the Kingdom, from Daniel to the Apocalypse. He was driven to this by his experience as a missionary. He felt his work to be 'to all human appearance utterly hopeless.' He concluded that the work was to be done, not by him, but mainly 'by the ruling providence of the great Author.' To find out how, he went to the prophetic literature of the Bible. Whereupon he discovered that all the prophecies, from Daniel to John, are parts of one great prophecy or revelation; and the result of the study is the sure knowledge of what the future of Christianity among mankind is to be according to the revealed purpose of God, and the clearing away of an obscurity that has long been a grievous perplexity to Christian souls, a reproach to the Christian Church, and, as affording a covert from which it is being constantly assailed with the keenest weapons aimed at its great Head, a menace to the Christian religion. This may not be so clear or so satisfactory to others as it is to the author. But so it must always be. In this sense prophecy is of private interpretation.

Who was Jesus? The Rev. D. H. Maconachie, B.A., B.D., believing that the authors of the New Testament books knew better than any one else, has studied these books carefully, one by one, to find out the answer to that question for himself. And he is so convinced that he has found the right answer, and an answer worth knowing, that he has published his discovery in a book with that title (James Clarke & Co.; 2s. 6d. net).

In *The Facts of Life*, by the Rev. P. Carnegie Simpson, D.D. (Hodder & Stoughton; 3s. 6d.),

there is not the weight of conviction or the rush of language which gave such momentum to *The Fact of Christ*. But there is reality. From first to last the determination not to overstep experience is evident. And if the author does not carry everything before him as an apologist, at least he will bring comfort and rest. The range of topic is wider than in the first book; the reading is wider also, and the literary grace is greater.

Where is Inspiration found? It is found in men, in books, in movements. And so, under the title of *Inspiration in Men, Books, and Movements*, the Rev. G. Currie Martin, M.A., B.D., has published a series of 'Talks' he has had on this subject with working men and women throughout the country (Hunter & Longhurst; 1s. net).

Dr. Wilfred Grenfell of Labrador has written down his thoughts on *Immortality* (Nisbet; 1s. net). He rests on Christ. 'When now again I read over the story of the resurrection as told by a doctor, a fisherman, a scribe, and a political servant, in the four Gospels, I see no inherent reason for disbelieving it.' And this is enough, 'They that sleep in Jesus shall God bring with him.' The volume contains also three chapters under the general title of 'A Man's Helpers.' Their separate titles are: 'What the Bible means to me,' 'What Prayer means to me,' 'What Christian Fellowship means to me.'

What else have we to preach but Salvation? Do we know what it means? Can we tell our Bible classes and candidates for Confirmation? That we may be able, the Rev. James Matthew, B.D., has published a little book on *Christ's Doctrine of Salvation* (Nisbet; 1s. net). It contains all we want, and all in order. Whether by the teacher himself or by the pupil, it may be read without hesitation. For its meaning is always evident and its doctrine is always true.

New Sermon Literature.

Perhaps *The Greater Men and Women of the Bible* (T. & T. Clark) may, without offence, be called the most important issue in sermon literature this season yet. The editor's idea is to offer the preacher material for lectures on the Greater Men and Women of the Bible, and to offer it in an orderly workable form. No preacher has the right

to ask for ready-made sermons, but every preacher may demand, and ought to obtain, a liberal supply of the latest and most reliable material for the making of sermons. And especially ought he to have at his immediate service such illustrations as shall make his sermons intelligible, attractive, and convincing.

This first volume, which deals with all the greater men and women in Genesis, contains materials for nine-and-twenty lectures, twelve of them being given to the life and character of Abraham. But it is not necessary to enter into detail. The publishers offer to send a prospectus to any one who asks it. They also offer special terms, of which the prospectus contains the particulars.

The Rev. W. E. Orchard, D.D., is an advanced thinker and an arresting preacher. He has published a volume of his sermons with the title of *Sermons on God, Christ, and Man* (James Clarke & Co.; 3s. 6d. net). In every sermon a resolute effort is made to keep in touch with life, with the life of to-day if possible—if not, then with the life of to-morrow; for Dr. Orchard, willing to be a day early, is never a day late. The imagination is always in exercise, and it is always the religious imagination. Striking is the sermon on 'Paradise Regained.' Its subject is the Garden. Two sentences are developed at the end. They could have stood alone. They are 'for thoughts.' One is: 'The garden is for inspiration, not for habitation.' The other is: 'Remember the garden called Gethsemane.'

Some years ago the Rev. David Burns published a small volume with the title of *Sayings in Symbol*. It has not been forgotten by those who read it—at least if the reader was a preacher. For it had 'seed-thoughts,' as the homiletical writers say. Now Mr. Burns has issued a larger and yet more suggestive volume of sermons, to which he has given the title of *The Song of the Well*, that being the subject and title of the first sermon in it (James Clarke & Co.; 3s. 6d. net). It contains twenty-seven sermons, the cream of a patient, faithful, fruitful ministry of more years than twenty-seven. With all its thoughtfulness there is poetic beauty in the book, every sermon being carefully constructed, or rather growing naturally out of the thoughts which the text contains.

In *The Translation of Faith* (James Clarke & Co.; 2s. 6d. net) the Rev. H. Bulcock, B.A., B.D., has worked out in popular form some of the most recent (and some of the most questionable) theories regarding the Person of Christ and the Gospel. He finds, as others have done, two distinct Gospels in the New Testament. He resolves the Trinity into 'a transcendent Father and the immanent Holy Spirit,' and seeks 'the value of Jesus as human and Divine by approaching His life in the thought of the Divine indwelling in the human race.' But Loofs has shown that the theories of the Person of Christ which postulate mere manhood have one and all broken down. However, Mr. Bulcock knows where the difficulties lie, and is not afraid to look them in the face. In utmost clearness he lets us see where we are.

Messrs. Eaton & Mains have given their best care to the production of a volume of sermons by the Rev. George A. Miller, of which the title is *The Life Efficient* (\$1.00 net). It is a volume of sermons, although the texts are not found in the usual place. It is a volume of sermons that are short and easy, not demanding too much intellect to understand them, nor too much will to meet their exhortations. It is a volume with a pleasant literary atmosphere. That agreeable habit of prefixing quotations to each sermon is well exercised.

Twelve volumes have been added to the 'Expositor's Library' (Hodder & Stoughton; 2s. net each). They are *The Doctrines of Grace*, by the late Rev. John Watson, D.D.; *Aspects of Christ*, by the Rev. Principal W. B. Selbie, D.D.; *The Epistles to the Colossians, Philemon, and the Thessalonians*, by the late Rev. Joseph Parker, D.D.; *The Epistles to the Ephesians*, by the same author; *The City of God*, by Principal Fairbairn; *Sidelights from Patmos*, by Dr. George Matheson; *Studies in the Epistles*, by Professor Godet; *Via Sacra*, by the Rev. T. H. Darlow, M.A.; *Half-Hours in God's Older Picture Gallery*, by the Rev. J. G. Greenhough, M.A.; *Christianity in the Modern World*, by Professor D. S. Cairns; *The Epistle of James*, by Dr. R. W. Dale; and *Bible Studies in Living Subjects*, by the Rev. Ambrose Shepherd, D.D. With a set of the 'Expositor's Library' the preacher is fairly well furnished both apologetically and homiletically.

But Messrs. Hodder & Stoughton have begun

the issue of a similar series. It is in all respects identical, indeed, except that its boards are in red while the others are in blue, and the title is 'The Man to Man Library' (2s. net each). Of this series the following seven volumes make up the first issue: Dr. Henry Van Dyke's *The Gospel for an Age of Doubt* and *The Gospel for a World of Sin*; Dr. Thain Davidson's *A Good Start* and *Sure to Succeed*; Dr. W. J. Dawson's *The Threshold of Manhood* and *The Divine Challenge*; and Dr. John Watson's *Respectable Sins*. There is not in either series an author who has failed to make a name.

There is a new volume this month by the Rev. Charles Brown, D.D., entitled *The Message of God* (Hodder & Stoughton; 6s.). Dr. Brown's own message is clear and convincing, and in the course of these nine-and-twenty sermons he gives us the message of salvation in its fulness. But his strength is in his appeal. Occasionally the exhortation seems quite irresistible.

Bearing and Sharing (Hodder & Stoughton; rs. net) is the title of a sermon booklet which Gipsy Smith has written. It holds the substance of the gospel which he preaches so powerfully.

Mr. Alfred T. Schofield, M.D., has made ten 'mind pictures' of Palestine, and has given the volume containing them the title of *Where He Dwelt* (Sampson Low; 4s. 6d. net). Mind-pictures are done by the pen: what would Dr. Schofield call pictures that are made by the brush? It is simply an arresting and inoffensive way of saying that the book is divided into ten chapters. These ten chapters are not purely descriptive, they are still more expository and even homiletical. For instance, we find in one chapter an account of the three raisings from the dead, and then this:

'We get represented by these three: (1) those who are dead, but do not look so; (2) those who are obviously dead; and (3) those in whom the ravages of death may be well marked; and, turning from the physical to the spiritual sphere, and reading in the Divine Word that toward God and apart from Christ all are spiritually dead, we see the same three classes before us now.'

The first class are those who are never far from the Kingdom, typified by Jairus' daughter; the next those who are dead in trespasses and sins, as

the widow of Nain's son was dead unmistakably; and then those who are sunk in vice, just as Lazarus was not only dead, but passing into putrefaction.

By calling his book *Milk and Meat* (Revell; 2s. 6d. net), Dr. A. C. Dixon seems to say that the same sermon is good for children and for adults. For there is no difference in the sermons, as if one were addressed to the young and another to the old. We agree with him. That evangelical message he has to deliver, although its contents are so profound, can be expressed in simple language. We have overdone the separating of our hearers into ages; we had done better to have simplified our language and clarified our thought. We ought also to have taken trouble and found appropriate illustrations, as Dr. Dixon has done.

There is evidence that the evangelist of to-day is restive under the demands made upon him to reconstruct his theology. 'It happens not infrequently,' says Gipsy Smith, 'that some one asks me when I am going to preach the New Theology, and I always answer, "I haven't finished with the old yet."' And the American evangelist, Mr. T. T. Martin, opens his new book on *Redemption and the New Birth* (Revell; 3s. 6d. net) with the statement, 'The author is not a seeker after new truth. Why seek after new truth before we have mastered old truth?' In both these cases the argument is used that the old theology has been the power of God unto salvation to very many, and there is no sign that its work is done. So it is after the old way, with much experience of the past and much hope for the future, that Mr. Martin shows unto us the way of salvation.

Life's Flood Tide is the title of the Rev. J. Stuart Holden's new volume (Robert Scott; 3s. 6d. net). It is very like that volume of sermons entitled *Redeeming Vision* which made Mr. Stuart Holden known so much more favourably and so much more widely than formerly. The doctrine is as unswervingly evangelical; the appeal is as earnest and hopeful.

Three sermons on *The Wealth of the Christian Life*, as set forth by St. Paul, have been published by the Rev. W. S. Bruce, D.D. (Robert Scott; rs. net). They are 'Our Possessions,' 'Christ's Property in us,' and 'Our Privileges and Duties.'

They are all based on 1 Co 3²¹⁻²³. They all call for both glory and sacrifice.

There is one volume of sermons this month which has distinction. Its author is the Rev. James Burns, M.A. The distinction is not in the individual sermon, it is in the grouping of the sermons. They are grouped under laws. These are the laws: 'The Law of Detection, the Law of Aspiration, of Compensation, of Sanitation, of Attraction, of Election, of Imitation, and of Nutrition. Under each of these laws come four to six sermons so arranged as to make progress. Thus the Law of Attraction gives us 'Attraction as a Law of Life,' 'the Attraction of Personality,' 'the Attraction of Love,' 'Attraction and Character.' The title is *Laws of Life and Destiny* (Robert Scott; 2s. 6d. net).

'Twenty-two addresses to men, forming seven short courses on important subjects, connected with human life and conduct,' have been published by the Rev. Vivian R. Lennard, M.A., under the title of *Our Ideals* (Skeffingtons). The book is both theoretical and practical. First the author urges us to adopt ideals in life, high ideals, ideals in every department; and then he encourages us to work out these ideals in daily conduct. Six short courses of sermons are given to the commendation of great Christian virtues or the condemnation of great un-Christian vices. There is just a little difficulty in reading a sermon right through for lack of illustrations outside the Bible. But they are strong sermons, and listened to they will help to make strong men.

The sermons of the Rev. James Thompson, B.A., B.D., Londonderry, are examples of what the sermon to the steady church-going congregation should be. There is plenty of variety in them; there is plenty of matter in each of them. The teaching is positive and the illustrating is apposite. The title of the volume which Mr. Thompson has published is *Words of Hope and Cheer* (Stockwell; 3s. 6d. net.).

Virginibus Puerisque.

Talks to Children is not a new title for a volume of Children's Sermons. But the volume itself which the Rev. J. Landels Love has written

(Allenson; 1s. 6d. net) is new. It is new in its simplicity and attractiveness. Take the second sermon in it.

A Lady for Ever.

The boys will be surprised to hear that this is a text for them. For them the words mean, 'A lady is always a lady.' Every boy does not believe this. I have known a boy very polite to his mother and sisters in public, and quite rude to them at home. He thought that politeness was merely a matter of time and place, and that a lady was a lady only at certain times and under certain circumstances. A boy like that grows up to be a young man, and if he falls in love with a young lady he is very gentlemanly, but after they are married he becomes less polite. When he meets his wife he never dreams of lifting his hat or taking his hands out of his pockets. That is a very serious reflexion upon the young man, because it means that the lady has lowered herself in his eyes by marrying him, and therefore it is quite unnecessary for him to trouble to be a gentleman. That is what it looks like, anyhow.

Some boys can be very gentlemanly to other boys' sisters and mothers and aunts, and when they are asked to post a letter or run an errand to the grocer's, they are off like knights on horseback in the brave days of old. But if their mother or sister asks them, they take the letter and slouch off as though they were ill-used, and they would think of taking off their collars or their boots just as soon as lifting their hats. It is right to be polite in public, but it is better to be so at home and in private. Sir Walter Raleigh spread his cloak on the mud for the Queen to step over. Hundreds of people were looking on, but that was not why Sir Walter was so gallant. He was a gentleman at home, in private, to his servants.

I want to tell you about another knight who was born in London not many years ago. He is a very poor knight, but a very real one. He was standing one bitterly cold day last winter outside a soup-kitchen waiting for it to open. With him were a great number of other boys and girls. They were all very ragged and hungry, and in front of our knight stood a little girl who tried to keep her shoeless feet warm by placing them one on the top of the other, turn and turn about.

When her companion, whose own toes were sticking through his boots, saw how blue and numbed the little girl's feet were, owing to the terrible cold of the stone pavement, he took off his cap and laying it down, said—

'Ere, stand on that!'

A true gentleman is a gentleman always, and to him a lady is a lady for ever. No boy will ever become a true knight who does not think his own mother and sisters are ladies, or who imagines he need be polite to them only at intervals. 'A lady for ever' means 'always a lady.'

Now the girl's meaning of this text is quite different, 'I shall be a lady for ever!' That was a boast. The speaker was a very vain person. She did no useful work, was given to pleasure-seeking, lived carelessly, and actually said, 'I am the most important person in the world and I shall be a lady for ever!' What she meant was that she would never do any work, that she would always enjoy herself and trouble about nobody else. That was her idea of being a lady.

In the Authorized Version of the Bible we are told of a princess who was 'glorious within,' and whose dress was of gold. The Revised Version alters the words, and says, 'the king's daughter within the palace is all glorious,' but I like the old reading better, because after all such a thing as being 'glorious within' may be perfectly true of a king's daughter, or anybody else's daughter. It would mean that she had a very beautiful soul. I am afraid that is not the meaning of the text, but it is one which may apply to all who desire it. It is possible for a princess to be dressed in cloth of gold and also to be 'glorious within,' to have a kind heart full of kind thoughts, beautiful hands always ready to do beautiful deeds, and a sweet voice which never speaks a harsh word. But it will be the thoughts and deeds and words, and not the golden dress, which will make her a true lady. And that is true of all.

Not all ladies live in palaces. Some of them can afford to live in a part of a house only, and to keep no servants. Many have to work very hard to get bread to eat. But all ladies are 'glorious within.' They are ladies always, 'for ever,' under all circumstances. No matter how rude other people are, or how difficult it may be, they are always gentle, considerate, and helpful. They can say without boasting, 'I will be a lady for ever.'

November.

BY THE REV. ROBERT HARVIE, M.A., EARLSTON.

'Endure hardness.'—2 Ti 2³.

There is a story told of a poor peasant in Germany who was making his way home one bleak wintry night, when out of the darkness there fell upon his ear the cry of a child. He went in the direction from which the cry had come, and there, among the snow, he found an infant boy lying. He took him home in his arms, and his wife and children were all very kind to the little stranger whom they had found. Soon afterwards the child vanished from their home and they heard of him no more. One day, however, the peasant was passing that way again, and there, in the very place where he had discovered the child, was a bed of flowers which appeared at first like gold. He picked them and brought them to his family, who called them by a special name in remembrance of the child who had been with them for so short a time. The name was *Chrysanthemum*, which, in another language, means *The Golden Flower*.

We see a goodly number of these delicate flowers during this month, and I think we may try to discover if they can tell us the message of November.

In the height of Summer, the dazzling light of the sun gives us flowers of bright and vivid colour. But in the days of Winter, those which are brave enough to risk the wind and cold are still in great variety of colour, but the tone is much quieter than in the early months of the year. They are very bold in facing the bitter gusts of the late season, and their bravery is only made the more attractive because they are as modest as they are beautiful. That is one part of the message of the *Chrysanthemum*. Bravery and Beauty and Modesty all go together. So I think you might say the motto of the golden flower was 'endure hardness.'

Now, if you make this *your* motto, it will lead you on to *The Golden Deed*.

On the fifteenth of November each year, the people in the little country of Switzerland hold a service of thanksgiving for a great victory they once gained. They were struggling for their liberty, but, in spite of the cruelty they had to suffer, these brave men were not discouraged. William Tell was their leader, and though he could gather together only a small number of men, yet so fearless were they all that they won a

triumphant victory over their oppressors, who outnumbered them by many thousands. That is the kind of performance we call a golden deed, and so here we have another part of the message of November. Endure hardness and you will become able to do a golden deed.

But history tells us that when the men and women of a nation show themselves of this spirit, they arrive at what is known as *The Golden Age*. When Peter the Great was Czar of Russia, he worked so hard and learned so much for the benefit of his people that the country made greater advances than it had ever done before. They call it the Golden Age in Russia.

The great time which put the British Navy in command of the seas was the time of Queen Elizabeth. Sailors like Raleigh and Drake endured every kind of hardship in order to bring glory to their native land. For that, among other reasons, Elizabeth's reign is known as England's Golden Age.

There is a favourite book of mine which is called

by this name, 'The Golden Age.' It tells of the happy days of childhood and youth with all their fun and laughter and brightness.

But, you may ask, what can there be for us in this message of November? Well, think of it this way. I have known of boys and girls being tempted in various ways, sometimes by others like themselves, sometimes by a voice inside. They were tempted to be disobedient or unkind or selfish—or in some way to do what they knew to be wrong. Now it is easy to do wrong, and hard to do right. You have to be brave and bold to refuse to yield to the tempter. Sin is often made to look so pleasant and enticing that it is difficult to say 'No.' But November comes round and it whispers, 'endure hardness.' Look at the golden flower; that is *its* motto. Make it *yours*, and you will be led on to do golden deeds,—and if you are always brave and truthful and obedient, your heart will be kept innocent and clean like that of Jesus, and so the days of youth will be for you The Golden Age.

The Importunate Widow and the Alleged Failure of Faith.

BY PROFESSOR THE REV. BENJAMIN B. WARFIELD, D.D., LL.D., LITT.D., PRINCETON.

IT is quite usual to treat Lk 17²⁰⁻¹⁸ as practically a connected discourse, divided into its parts, no doubt, but dealing with a single subject. There seems to be no sufficient ground for this. The whole material from 17¹²⁻¹⁸, it is true, belongs together as recounting incidents of the journey 'through the midst of Samaria and Galilee' on the way up to Jerusalem (17¹²). Some of the incidents recounted occurred also, as we know from Matthew and Mark,¹ in immediate sequence, though this is not notified in any case by Luke. Some of the paragraphs in this section, moreover, are internally connected by the common lesson which they inculcate;² and there is no intrinsic reason why

the three paragraphs which make up the section 17²⁰⁻¹⁸ might not be similarly bound together. In point of fact it seems possible to trace in them a certain, if not exactly sameness, yet community of teaching; and this perhaps accounts for their preservation by Luke together. But on the face of them they give us three distinct utterances of our Lord, different alike in subject and in reference. The first of them, drawn out perhaps by a testing inquiry of the Pharisees, has to do with the Kingdom of God, and declares it either spiritual in its nature or a present fact in the world, according as we interpret its key-phrase, 'The kingdom of God is within—or among—you' (17^{20, 21}). The second treats of the 'days of the Son of man,' and declares them definitely in the future and not a thing the signs of the coming of which are anxiously to be watched for (17²²⁻³⁷). The theme of the third, as Luke expressly tells us in its

¹ Those recounted in 18¹⁵⁻¹⁷ and 18¹⁸⁻³⁰; cf. Mk 10¹⁷, Mt 19¹⁵⁻¹⁶.

² The teaching of the last three paragraphs, 18^{9-14, 15-17, 18-30}, is alike to the effect that the Kingdom of God is a gift, not an achievement.

preface, is the necessity of persistent prayer (18¹⁻⁸). The Kingdom of God now present in men's hearts; the Second Advent to come unexpectedly in the undefined future; the necessity of perseverance in prayer: we could scarcely find three subjects of discussion which would seem more distinct. They appear to have in common only a tendency to withdraw the mind from engagement with the future and to focus it upon the duties of the present life.

Luke introduces the Parable of the Importunate Widow and the Unjust Judge without any intimation of close connexion with the preceding paragraph. He presents it only as a further item of Jesus' teaching at this general time. He says simply, 'And He spoke a parable to them. . . .' Even were the 'also' genuine, on which stress is sometimes laid as a proof of a close connexion here,¹—'And He spoke *also* a parable to them,'—that conclusion would not follow. The meaning would be only that Luke was adjoining this parable to what he had already recorded, as an additional item of Jesus' teaching.² Much less is a close connexion implied in the mere 'to them'—'And He spoke a parable *to them*'—as is also sometimes pleaded.³ This 'to them'—which no doubt could have been omitted (as at 13⁶)—merely intimates that the parable was spoken, like the item of teaching immediately preceding it, to the disciples rather than to the Pharisees, say (17²⁰), or any other special circle (18⁹). Nor is there anything in the contents of this paragraph to suggest a close connexion with that which precedes it. It has been argued, indeed,⁴ that it presents itself as the conclusion of the preceding discussion by showing that despite the delay in the coming of the Son of Man, intimated in 17²², the longing of those who are looking forward to it for the vindication of God's elect shall ultimately be gratified. But this rests on an interpretation of the application which Jesus gives the parable (vv. 6-8), which brings it into apparent conflict with its preface,⁵ which finds no point of departure for itself in the parable itself, and which does not seem in itself necessary or even indeed possible.

¹ *E.g.* by Godet and Göbel.

² On the frequency of *δὲ καὶ* in Luke, see Plummer on 3⁹.

³ *E.g.* by Plummer.

⁴ So, *e.g.*, B. Weiss; cf. Holtzmann.

⁵ Accordingly B. Weiss remarks: 'On this very account the reference which Luke gives it in v. 1 is much too general (against Meyer, Godet).' Cf. Holtzmann.

In introducing the parable Luke gives it a quite general reference. 'And he spake a parable unto them,' he says, 'to the end that they ought always to pray, and not to faint.' There is no intimation that this inculcation of perseverance in prayer has special reference to prayer for the Second Advent. It has the appearance, on the contrary, of being entirely generally meant. And with this general reference the parable itself perfectly accords. It presents simply a vividly drawn picture of persistency in petition, with the ultimate issue of its granting. If, then, the Lord in His application of the parable gives it a narrower reference, there is an appearance at least of conflict between His application of it and the announced reference of the parable, with which its substance accords. It is, of course, open to us still to say that in His concluding remarks our Lord does not intend to develop the whole teaching of the parable, but only wishes to apply its general lesson of importunity in prayer to the special case of the Second Advent. The language of these remarks, which is at their hinge-point derived directly from that of the parable, does not, however, encourage this interpretation of them. The fundamental question, in any case, remains whether these remarks are rightly read as applying the parable specifically to prayer for the Second Advent. They run, as they are given in our Revised Version, as follows: 'And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, and he is long-suffering over them? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?' The passage bristles with difficulties. But there are some things about it which seem tolerably clear.

The phrase which is translated 'avenge,' is derived from the parable and must obtain its interpretation from it. There we read in our Revised Version that the widow's importunate demand took the form of 'Avenge me of mine adversary!' while the judge's meditation ran in the words: 'Because this widow troubleth me, I will avenge her.' 'Avenge' is, however, an unfortunate rendering of the Greek phrase here, and pre-occupies the mind with wrong suggestions. What the widow was seeking was not fundamentally vengeance on her adversary, but rather relief from his oppressions. No doubt there was punishment

sought for the evil-doer, and no doubt punishment was inflicted upon him.¹ But punishment was not the main end aimed at or obtained; it was only the means by which the real end of relief and protection was secured. 'Ἐκδικεῖν,' comments Godet; 'to deliver (ἐκ) by a judicial sentence (δίκη). This term does not therefore include the notion of vengeance, but that of justice to be rendered to the oppressed.' More exactly still, Plummer paraphrases: 'Give me a sentence of protection from; vindicate my right (and so protect me) from.' He proceeds to quote in support Schleusner's 'Assere me jure dicundo ab injuriâ adversarii mei,' and comments thus: The ἀπό 'does not express the *penalty exacted from* the adversary, but the *protection afforded from* him, as in ῥῥσαι ἡμῶς ἀπὸ τοῦ ποναποῦ. The meaning is "preserve me against his attacks," rather than "deliver me out of his power," which would require ἐκ.'² Precisely the thing the widow demanded, and precisely the thing the judge tardily granted her, was accordingly protection.³ When then our Lord, taking up this phrase in a somewhat more emphatic form of expression,⁴ declares, in His application of the parable, that God will 'avenge his elect,' He must be understood not so much as proclaiming the certainty with which the divine vengeance will be visited at the last day upon the oppressors of His people, as giving a gracious assurance to them of the unfailing protection of God amid the evils which assault them in this life.⁵

¹ This should satisfy Jülicher's remark (ii. p. 279), that 'the afflicted widow does not merely wish to be quit of her adversary, like the man in 12⁸⁸; she demands ἐκδίκησις, that vengeance should be wreaked on him, he should be punished. . . .'

² Similarly Göbel, and Weizsäcker; cf. J. Weiss. Plummer's comment rests partly on Trench's, whose paraphrase is: 'Or, since men go not to a judge for vengeance, but for justice—Do me right on, deliver me from the oppression of, mine adversary.'

³ Hence James Moffatt, *The Historical New Testament*, 1901, translates: 'And she used to come to him, saying, "Grant me protection from my opponent"; 'Yet, since this widow disturbs me, I will give her protection.'

⁴ Jülicher says, 'more solemn.' Cf. Göbel's comment: 'It is self-evident that the fuller periphrastic form ἐκδίκησιν τινος ποιεῖν must have just the same meaning as ἐκδικεῖν previously, vv.³⁻⁵, therefore="to effect the deliverance of one suffering injustice."'

⁵ Alfred Loisy's rendering of the several phrases is notably close: 'Do me justice against my opponent'; 'I will do her justice'; 'Shall not God do justice to His elect?' Yet

There are not wanting indications in our Lord's further words which bring support to this conclusion. One of them is found in the clause rendered in our Revised Version, 'And he is long-suffering over them.' It is not easy to be perfectly sure of either the construction or the exact sense of this clause. Its office is in any case, however, to deny that God is indifferent to the sufferings of His people; and in its most natural interpretation it declares that as His ears are always filled with their cries He will not be slow to act in their defence.⁶ This declaration is immediately reinforced by the strong asseveration which follows upon the question, returning, with great energy of assertion, a decisive answer to both its inquiries: 'I say unto you, that he will avenge them'—that is, 'do them justice'—'quickly.' A great strength of emphasis falls here on the word 'quickly.'⁷ The outcome of the whole question and answer is thus the assurance that God will not—not merely leave His elect unavenged, but—be slow to rescue them from their distresses. He keeps an open ear to their cries and gives them quick deliverance.

It would certainly be difficult to refer so strongly stressed an assertion of the speediness of the even here there is lacking the implication that is strong in the Greek text that this doing of justice issues in relief and protection. Loisy's rendering is closely followed in the paraphrase of *The Twentieth Century New Testament*: 'Asking for justice against some one who had wronged her'; 'I will grant her justice'; 'Will not God see that His own chosen people who cry to Him night and day have justice done then?' Cf. Weymouth's *The New Testament in Modern Speech*: 'Give me justice, and stop my oppressor'; 'I will give her justice'; but in vv.⁷⁻⁸ 'avenge.'

⁶ The right reading is certainly μακροθυμεῖ, and Godet gives in general the right meaning of that reading. Translate: 'And does He delay with respect to them?'—that is, in effect (Plummer remarks of μακροθυμῶ: 'It is almost synonymous with βραδύνω'): 'Is He slack concerning them.' Van Oosterzee comments admirably: 'With μακροθυμεῖ it is not the idea of *forbearance* in general, but *delaying* of help that is to be adhered to, and the second half of the question, v.⁷, is, with Meyer, therefore, to be paraphrased: "And is it His way in reference to them to delay His help?" It appears from this that the first member of the question requires an affirmative, the second, on the other hand, a negative answer; and that the here designated μακροθυμία stands directly in contrast with the ἐκδικ. ποιεῖν ἐν τάχει which (v.⁸) is promised in the most certain manner.' Jülicher (p. 287) agrees in general with this interpretation, and cites for it already Clement of Alexandria, and among the moderns B. Weiss, Steinmeyer, Stockmayer, Weizsäcker, Holtzmann, Nösgen, and, for the main matter, Göbel.

⁷ Plummer: 'In any case the ἐν τάχει is placed last with emphasis.'

succour which God will give to His distressed children to the ultimate vindication which shall come to them at the Second Advent, along with the final confusion of all their foes. This would be a strong assertion of the immediate imminence of the Second Advent, and an equally decisive reference of all the hopes of God's people in the mercy of God to that event. And that, to go no further, would read very oddly in immediate sequence to the paragraph 17²²⁻³⁷, the whole office of which is to teach that the days of the Son of Man are not immediately imminent, and to withdraw the minds of Christ's followers from too great engrossment with their coming. It may not be quite impossible to explain 'speedily' as meaning really 'suddenly'; and the resulting declaration may not be altogether inappropriate to the matter in hand: to promise the elect that the destruction which shall fall upon their oppressors at last shall fall upon them unexpectedly, may have some imaginative value in the way of comfort to them in their meanwhile unalleviated griefs. But all this is manifestly difficult. The term translated 'speedily' does not naturally mean 'suddenly.'¹ Knowledge of the unexpected suddenness with

¹ Jülicher (p. 286): 'The sense of "unexpected," "suddenly," is not established.' Göbel: 'The words can on no account mean the sudden occurrence of an event in opposition to one expected and prepared for.'

which destruction shall fall upon one's tormentors, when they are at length destroyed, goes but a little way towards removing the sufferings which must be meanwhile endured. And, then, we shall still have to reckon with the clause in the question which demands whether God is slow to act in the defence of His elect, to which this strong declaration, 'No, He shall act speedily,' is a response. No doubt a meaning may be found for this clause also, which would bring it into line with the reference of God's promised succour to the Second Advent. But even when that is done, there still remains the conflict of this whole interpretation with the expressed purport of the parable given in the preface, to say nothing of the general difficulty under which it labours of leaving God's people without promise of help in their sufferings here and now—and that, for any generation except that which shall itself witness the coming of the Lord, means nothing less than hopeless suffering to the end of their days. What requires consideration is the multitude of adjustments which need to be made in order to carry this interpretation through. An unlikely explanation of a single element in a statement might be endured. Each unlikely explanation added to this multiplies the difficulty of accepting the proposed interpretation. Can any interpretation survive so many unlikelinesses as are here accumulated?

(To be concluded.)

Recent Foreign Theology.

The Old and New Testament.

It is still possible for a man and a German to make a name for himself in the criticism of the Pentateuch. Pfarrer Johannes Dahse has done so. He rejects J, E, and P, those nameless and unknown individuals, and works upon the texts as they stand, beginning with the most recent editors and adapters and working back till he finds what he thinks is the Ur-Moses (if the expression may be permitted). His book, under the title of *Wie erklärt sich die gegenwärtige Zustand der Genesis*, is published in Giessen by Alfred Töpelmann (Pf.40).

Some things about the Synoptic Gospels are settled—their order, for example. But not their

sources. Dr. Walter Haupt has investigated the whole subject anew and has published his investigation under the title of *Worte Jesu und Gemeindeüberlieferung* (Hinrichs; M.7.50). He discovers three distinct sources of a primary nature which he calls Q¹, Q², Q³; and he describes the contents of each source. That, however, occupies only the first half of the volume. In the second half he shows how the Synoptic literature was built up gradually.

For the doctorate of theology in Marburg, Mr. C. H. Watkins wrote a thesis on St. Paul's conflict in regard to the Galatian Christians, and has now published it under the title of *Der Kampf des Paulus um Galatien* (Mohr). It is a work of unmistak-

able scholarship, and, more than that, of great practical value; for it will serve the purpose of a fresh exposition of the Epistle.

Accurate in scholarship and beautiful in art is the edition of *Die Koridethi Evangelien* (© 038) which has been prepared by Dr. Gustav Beermann and Professor Caspar René Gregory (Hinrichs; M.28). It is true we have not had the opportunity of testing its accuracy by comparing it in detail with the original, but after much experience of the editors we know that we can rely upon both their conscience and their eyesight. As for the beauty of the workmanship, a glance is sufficient to satisfy one of that. We have never seen a more pleasing Greek type. It has the suggestion of antiquity and yet it is most agreeable to the eye. The facsimiles and illustrations, of which there are twelve, and the two maps, are just as accurate and artistic as the rest of the volume. We congratulate both editors and publishers on an edition which will not require to be superseded, but will be a great boon to the student of the New Testament text for all time coming. Let it be added that after the text there comes a history of the manuscript, which is written by Dr. Beermann, and after that a description of its contents from the pen of Professor Gregory.

Max Bretschneider of Rome is the publisher of the series entitled 'Scripta Pontificii Instituti Biblici,' to which some of the leading Roman Catholic writers are contributors. The latest issue is a volume entitled *De Dæmoniis in Historia Evangelica*, of which Dr. Johannes Smit, Professor of Sacred Scripture in the Theological Seminary at Utrecht, is author. It is a handsome volume of more than 600 pages. Its range is wide and its work is thorough. Beginning with a sketch of the history of interpretation, Dr. Smit passes to a discussion of the possibility of possession; and, having established its possibility, he inquires into its nature. Then comes a learned chapter on the demonology of the Jews at the time of Christ, for which the sources are found, not in the Old Testament and Apocrypha only, but also among the Babylonians, Persians, and Greeks. There follows a chapter on Christ's attitude. Whereupon we come to the second part of the volume, in which the cases of possession in the Gospels are individually and minutely examined. A preliminary objection may

be made to the book, that its aim is apologetic; but it need not be any the worse for that. No one will deny the author's fairness or his thoroughness.

The second volume of the series, entitled 'Collectanea Biblica Latina,' has been published. It is an edition of the *Codex Rehdigeranus* (Rome: F. Pustet; lire 12), in which Dr. H. J. Vogels gives a transcription of the four Gospels according to the Latin Manuscript R 169 in the Library at Breslau. The type is rather small in size, but very clear, and the whole work has the appearance of being reliable. Dr. Vogels has an introduction of about 50 pages, in which he records the history of the manuscript and describes its characteristics. There are three good facsimile plates.

Religion and Philosophy.

OTHER four volumes of the series 'Religions-geschichtliche Volksbücher' (Tübingen: Mohr; London: Williams & Norgate; 50 pf. each) have been published. They are: *Die Kirche im Urchristentum, mit Durchblicken auf die Gegenwart*, by Professor Dr. Scheel of Tübingen; *Die religiöse Lyrik im Alten Testament*, by Lic. Hans Schmidt, Pastor and Privatdozent in Breslau; *Lao-tse : Seine Persönlichkeit und seine Lehre*, by Dr. R. Stübe, Leipzig; and *Taufe und Abendmahl im Urchristentum*, by Professor Dr. W. Heitmüller, Marburg.

Those who are studying the doctrine of God should obtain the criticism of M. Maurice Blondel's *Doctrine of Immanence*, which appears in a volume under that title written by M. Joseph de Tonquédec (Beauchesne; Fr.3.50).

A series of volumes for the use of Confessors of the Roman Church is being published in Florence under the title of 'Quæstiones Theologiæ Medico-Pastoralis.' The second volume is a translation into Latin of an Italian book by Professor Augustinus Gemelli, O.M., the translation being made by Dr. Cæsar Badii. The title is *De Scrupulis* (Florence: Libreria Editrice Fiorentina; lire 5).

In a small book entitled *Hors de l'Église pas de salut*, Professor J. V. Bainvel of the Catholic

Institute of Paris offers a discussion and defence of that maxim (Beauchesne; Fr.o.75).

It is well known that a new edition is being issued by Messrs. J. C. B. Mohr of Tübingen (London: Williams & Norgate) of Professor H. J. Holtzmann's *Lehrbuch der Neutestamentlichen Theologie*, the new edition being edited by Professor D. A. Jülicher and Lic. W. Bauer. The work, which is to be completed in two volumes, is appearing in parts, at prices ranging from 2s. to 5s. The book is addressed to those men and women who have an earnest desire, in the religious and moral crisis of the present time, to come to a clear understanding of the fundamental doctrines of the Faith—such an understanding as shall be helpful for daily life. The subjects discussed are such as The Living God, Real Christianity, What is the Holy Ghost? the Holy Ghost and Faith, the Church: its Development, its Activity, and its Future.

Between the years 1911 and 1913 Dr. Erich Schaeder, Professor of Theology in Kiel, delivered a series of lectures in the larger Russian towns bordering on the Baltic. These lectures he has now collected and published under the title *Aus Theologie und Leben* (Leipzig: Deichert; M.4). The years to which the lectures belong were, he says in the preface, a stormy time for the Evangelical Church in Germany, and the lectures bear traces of the struggle.

Church History.

To that series entitled 'Die Griechischen Christlichen Schriftsteller,' a series with which any publisher might be proud to be connected, Messrs. Hinrichs of Leipzig have been able to add two more volumes of the works of Eusebius, these being the sixth and seventh.

The sixth volume is the *Demonstratio Evangelica*, edited by Dr. Ivar A. Heikel, Professor of Greek Literature in the University at Helsingfors (M.20). Professor Heikel's introduction is short but sufficient. The text is beautifully printed, and there is the usual brief apparatus criticus at the bottom of each page. There are also the usual valuable appendixes, consisting in this case of an

Index of Texts, an Index of Names and Subjects, and a list of pages according to the edition of Robert Stephen.

The seventh volume strikes out a new line. It is of quarto size. For it contains the text of *Hieronymi Chronicon*, edited by Dr. Rudolf Helm, Professor at the University of Rostock. The text is printed in such a way as to reproduce the original with as much fidelity as possible, the type being specially made for the purpose and every marginal figure being carefully copied. Needless to say it is a volume of scholarship, and it has been produced without consideration of cost, the very paper being of the finest quality and most suitable for the purpose. This volume alone will give the series new glory, great as is the glory it has already gained.

'That the Christian religion, which, in the great Roman kingdom, at last gained the victory over all rival religions, was a *complexio oppositorum*, and that herein lay one of the most important causes of its victory, has been recognized by all students of the first Christian centuries.' To trace the influence of this conflict in one direction is the aim of *Charis: Ein Beitrag zur Geschichte des ältesten Christentums*, by Gillis P. Wetter (Leipzig: Oscar Brandstetter; M.7). The Greek idea of Grace is first dealt with, and then the Hellenistic (Oriental) development of the idea.

To Dr. Hans Lietzmann's series of small volumes entitled 'Kleine Texte für Vorlesungen und Übungen' (Bonn: A. Marcus and E. Weber), three additions have been made: *Goethes Römische Elegien*, according to the oldest pure text, by Albert Lietzmann (M.1.30); *Luthers Kleiner Katechismus*: The German Text in its Historical Development, by Dr. Johannes Meyer (M.o.80); and *Authentische Berichte über Luthers letzte Lebensstunden*, by Dr. J. Strieder (M.1.20).

A volume has been added to the 'Texte und Untersuchungen' containing two essays: *Studien und Beiträge zur Erklärung und Zeitbestimmung Commodians*, by Dr. Josef Martin and *Nonnenspiegel und Mönchspiegel des Euagrius Pontikos*, edited by Dr. Hugo Gressmann, Professor of Theology in Berlin (Hinrichs; M.5.50).

Many Mansions for God.

BY THE REV. WILLIAM HAMILTON, M.A., DUNDEE.

As commonly understood, the 'many mansions' in Jn 14² are for the souls of men in heaven. I am to suggest that they are for God here on earth. Bishop Boyd Carpenter has a story of his curate days when he enticed his vicar into an admission that these mansions for individual souls in heaven would be 'like barracks.' Perhaps this was scarcely doing justice to what was in the older man's mind, who probably had happy and stately reminiscences of rooms in college. Even the priests' chambers in the temple had other associations than those of modern barracks. Allowing for this, is it still conceivable that any one is comforted with the thought of a separate and exclusive chamber in the life to come? This interpretation will scarcely bear to be followed too closely by a lively imagination. Neither is there any comfort in the idea that Jesus here was adumbrating a number of successive stages in the soul's progress through life after life into all eternity. Since v.²³—'We will come and make our abode with him'—is the only other N.T. passage where *μονή* is used, may it not be that the explanation of v.² is here? It is one of the charming idiosyncrasies of John's style (*λόγος* being another instance) that he throws out an important word without defining it, and then works round and round it till in its various aspects we see it as he saw it. Thus in chap. 14, although the noun occurs only these two times, the use of the verb is more frequent, and we are made familiar with the thought of the abiding presence of God with man. Jesus is comforting His disciples, not with a promise about heaven, but with the prospect of His spiritual and real presence wherever they should be on earth. They were at the first to feel themselves leaderless. That was their trouble—not bereavement, not death. The comfort for them was that God would make His abode with each of them. There would be many instances of the Divine abiding.

The Father's house must, on this line of interpretation, be that illimitable universe, that 'heaven of heavens,' in the whole of which, and in every part of which, God is immanent. His immanence is universal, necessary, unconditional. But there is a more limited indwelling specified in v.²³—'If a man love me . . . we will come, and make our abode with him.' This is limited, contingent, conditional, but v.² tells us that the instances are and will be numerous. There are many mansions.

'If it were not so, I would have told you.' What was there in Christ's previous teaching to lead the disciples to expect particular abodes in heaven? On the other hand, Jesus had so spoken of the gift of the Holy Spirit in answer to prayer, and of His baptism with the Spirit, that unless He had expressly limited these promises, they had each a right to expect the endowment when the condition had been duly fulfilled.

It is perhaps not sufficiently realized how the bodily presence of Jesus, delightful as it was, stood in the way of belief in His universal presence. He could not say, 'Lo, I am with you alway,' unless He went away, and the Comforter came. With Jesus in one place on earth, the disciples never could have learned to say, 'We cannot be where Thou art not.' Does any one suppose that Jesus required to leave the earth and to depart to heaven in order to prepare it for His people? Perhaps our English—'I go to prepare a place for you'—with the indefinite article, scarcely represents the absence of the article in the Greek. The preparation of place to which Jesus refers is more probably that Divine arrangement by which the universal presence of Christ in the Spirit was substituted for His uni-local presence in the flesh. At any rate it is along these lines of interpretation that the whole section, vv.¹⁻⁷, fits in with the circumstances of the disciples and also with the remainder of the discourse.

Literature.

THE NEW EDITION OF DRIVER'S 'SAMUEL.'

THAT a work like Driver's *Notes on the Hebrew Text of the Books of Samuel* (1890) should only now have reached its second edition is not flattering, to say the least, to our national zeal for the study of the original text of the Old Testament. The features of the *Notes*, which placed the book in a class by itself, are well known to scholars. The following, in the writer's opinion, were the most notable. (1) It contained the best available introduction to the history and development of the Hebrew alphabet, as well as a valuable exposition of the leading characteristics of the principal Ancient Versions. (2) It was the first English work to initiate the student into the modern methods of textual criticism. In a department of research where caution is specially required, the author's most characteristic quality as a scholar was particularly in evidence. (3) Perhaps the most original feature, however, was the series of notes on the idioms and syntactical subtleties of the Hebrew language, a line of study in which Professor Driver is unsurpassed.

In these and other respects the character of the work 'remains unaltered' in the new edition (the full title of which is given below),¹ 'its object being still . . . not solely to explain the text of the Books of Samuel, but, while doing this, to teach the student to understand Hebrew philology, and to appreciate Hebrew idioms.' The chief difference between the two editions is, as the title-page suggests, the prominence now given to questions of topography. The author's remarks on this new departure are worth quotation. 'I was led in the first instance to deal with the latter subject by the desire to illustrate from these books the force of "went up" and "came down," at once so characteristic of the historical books of the Old Testament, and so vividly reflecting the physical features of the country in which they were written ;

and then, in view of the many highly-questionable identifications of ancient sites in the current English maps of Palestine . . . I went further, and added notes on the sites of places mentioned in the Books of Samuel.' These topographical notes, it is safe to say, mark a distinct advance in our knowledge of Palestine topography, not so much, perhaps, in the direction of final identifications, as in showing the precarious nature of much of the evidence hitherto advanced and accepted in this department.

In a brief notice, such as the present, it is impossible to do more than call attention to a few of the additions and alterations in the new edition, and perhaps to suggest one or two points for the author's reconsideration in a future issue. In the opening section of the Introduction, which deals with the 'early history of the Hebrew Alphabet,' the principal addition consists of a short study, illustrated by a facsimile, of the oldest specimen of purely Hebrew writing as yet published,² known as the Gezer Calendar, having been found there by Professor Macalister in 1908. A fuller account of this interesting document has since appeared in Macalister's *Excavation of Gezer*, vol. ii. p. 24 ff. As regards the length of the Siloam water-tunnel (see p. ix, where Warren's and Conder's figures are given) this may now be looked upon as settled by the careful measurements of Père Vincent, made under specially favourable conditions, and showing a total of 533·10 metres or 1749 feet (*Rev. Biblique*, 1912, pp. 425 ff.).

For the reasons given in the article MONEY in Hastings' *D.B.* iv., the present writer regrets that Dr. Driver still refers the well-known silver shekels and half-shekels to Simon Maccabæus (p. xi). It is to be hoped that Mr. Hill's forthcoming Catalogue of the Coins of Palestine in the British Museum will convert the Oxford scholars and others to sounder views on this much-debated question! On the other hand, it is satisfactory to find that the earliest known inscription in the square character, that of Arak el-Emir (*circa* 180 B.C.) is now read, beyond dispute, as מוֹבִיָּה in place of the less evident עֲרִיבָה of the first edition.

² It is much to be regretted that the still older labels on the ostraca discovered by the Harvard Expedition at Samaria have not yet been published in facsimile.

¹ *Notes on the Hebrew Text and the Topography of the Books of Samuel, with an Introduction on Hebrew Palæography and the Ancient Versions and Facsimiles of Inscriptions and Maps*, by the Rev. S. R. Driver, D.D. Second Edition, revised and enlarged. Oxford: At the Clarendon Press, 1913 [xx + xcvi + 390 pp.].

For a subsequent edition I would suggest the insertion of the Gezer boundary inscription חֶמֶם בֶּן־נֹר, as given by Macalister, *op. cit.* i. 39, as an excellent specimen of the square character of a date but little later than that of Arak el-Emir. Among the works cited by Dr. Driver I miss the cheap and excellent collection of Hebrew and Phœnician inscriptions prepared for students by Professor Lidzbarski under the title *Altsemitische Texte*, pt. i., and, in the section on the Moabite Stone, Principal Bennett's convenient little volume published in 1910.

Passing to the main body of the work, we find on every page evidence of thorough revision in the light of the more recent contributions to the study of the text and exegesis of the Books of Samuel. Not only has a great number of new notes been added—on the text, on the meanings of words, on grammatical forms and idioms, and especially, as has been already emphasized, on questions of topography—but most of the older annotations have been expanded, some of them very considerably, in the light of the latest discoveries, or as the result of the author's own research. To discuss adequately even a limited number of these additions and expansions would require several pages of this magazine. It must suffice to refer to such typical specimens as the examination of the etymology of the name Samuel (pp. 16–19), where, in support of the meaning 'Name of God' (שְׁמוֹ + אֱלֹהִים), reference might have been made to the construct form יְהוֹ found several times in the Gezer Calendar mentioned above; to the notes on the names Ashtart and Baal (pp. 61 ff.), on the signification of כָּפָר (p. 44) and בָּהֶן (p. 284 f.), on the difficult word הוֹקִיעַ (p. 351), and on the emphatic use of the accusative particle אֵת. It is not quite correct, however, to say, on p. 272, that 'אֵת is the one word in Hebrew in which the plural is enlarged by the addition of ה' (אֵת־הֶהוּ). For 'Hebrew' we must read 'classical' or 'biblical Hebrew,' since in post-biblical Hebrew we have אֵת־הֶהוּ as a plural of אֵם, 'mother' (Albrecht *Neuhebr. Gramm.* § 84b).

On not a few points of textual criticism there is room for difference of opinion. Thus for the impossible הֶעֱלִיָּה of 1 S 9²⁴ Driver accepts the usual correction into הֶאֱלִיָּה, 'the fat tail.' The lack of the particle אֵת (cf. אֵת־הַשֹּׁק immediately

before), and the absence of the word from the best text of the LXX (B) seem, however, to point to a gloss to be read הֶעֱלִיָּה, and originally intended to apply to הֶגֶג of v.²⁵, as Gressmann and perhaps others have suggested. Again, it is surprising to find the reading וַיִּשְׁרְפוּ of the Massoretes¹ in 1 S 31¹² accepted without comment.

As regards the geographical and topographical notes, with the excellent maps, which are so prominent and welcome a feature of the new edition, I must now content myself with what I have said above. On p. 57 Dr. Driver would now add a reference to Dr. Duncan Mackenzie's excavation of the site of Bethshemesh (*P.E.F. Annual*, 1911) and on p. 69 he would probably withdraw the statement that 'there are no ancient remains' at Tell el-Fûl, in view of Dr. Masterman's account of his visit to the site (*P.E.F. St.* July 1913, pp. 132 ff.), the result of which is to confirm the identification of Gibeah of Saul with Tell el-Fûl.

I have noticed very few misprints. In the first footnote on p. 76 the passage in Herodotus should be 3. 113, to which might be added a reference to Mishna *Shabbath* 5⁴. In the note accompanying the map of the Pass of Michmash, opposite p. 106, for *Z.D.M.G.* (twice) read *Z.D.P.V.*, and on p. 310, in a reference to an article by the present writer, read *D.B.* for *E.B.* A. R. S. KENNEDY.

ENCYCLOPÆDIA OF THE PHILOSOPHICAL SCIENCES.

Messrs. Macmillan are the publishers in this country of an 'Encyclopædia of the Philosophical Sciences' to be edited by Professor Wilhelm Windelband and Dr. Arnold Ruge. It is to be issued in ordinary octavo volumes, and each volume is to be devoted entirely to a single science. The first volume is given to *Logic* (7s. 6d. net). It has been written by seven men, and translated into English by Miss B. Ethel Meyer, under the direction of Sir Henry Jones, the English editor of the work.

Dr. Arnold Ruge writes the Introduction; Professor Windelband, Professor Royce, and Dr. Louis Couturat of Paris all write on the Principles of Logic. They write independently as to style and authority, but dependently as to arrangement. The one takes up the subject where the other has

¹ Is it consistent to write Massorites, as Driver, but Massoretic as the corresponding adjective?

left it. Thus if Professor Windelband deals with Methodology, Professor Royce discusses the relation of Logic as Methodology to Logic as the Science of Order; if Professor Royce gives a general survey of the types of Order, Dr. Couturat describes the types separately, the Logic of Concepts, of Relations and the rest. Not only so, but in Logic the place of nationality is recognized; and so it appears to be of deliberate purpose that to give us a complete account of the Principles of Logic there have been chosen a German, an American, and a Frenchman. Three essays follow those on the Principles. Dr. Benedetto Croce of Naples writes on the Task of Logic, Dr. Federigo Enriques of Bologna on the Problems of Logic, and Dr. Nicolaj Losskij of St. Petersburg on the Transformation of the Concept of Consciousness in Modern Epistemology and its bearing on Logic. What the last essay covers will be better understood if we give its divisions. They are: (I.) the Structure of Consciousness and of Knowledge; (II.) the Transformation of Logic—(1) Analysis and Synthesis, (2) Judgment and Syllogism.

What is the object of the Encyclopædia? In a sentence, we may say that in the mind of the editors the greatest necessity of the time in respect of philosophy is to counteract its tendency to specialization and consequent isolation, and to bring into co-operation the acknowledged leaders of the age.

THE SCAPEGOAT.

Dr. J. G. Frazer has now issued the sixth part of the third edition of the 'Golden Bough.' It appears in one volume under the title of *The Scapegoat* (Macmillan; 10s. net).

The title is taken from the ritual of the Day of Atonement, but there is very little about the Hebrew scapegoat in the volume. We have seen one reference and one only. It is on page 210, and reads: 'On the Day of Atonement, which was the tenth day of the seventh month, the Jewish high-priest laid both his hands on the head of a live goat, confessed over it all the iniquities of the Children of Israel, and, having thereby transferred the sins of the people to the beast, sent it away into the wilderness.'

But there is a footnote which says: 'The word translated "scapegoat" in the Authorized Version is Azazel, which appears rather to be the name of

a bad angel or demon, to whom the goat was sent away.' And then this quotation is made from Professor A. R. S. Kennedy's *Commentary on Numbers and Leviticus* in the 'Century Bible': 'In later Jewish literature (Book of Enoch) Azazel appears as the prince of the fallen angels, the offspring of the unions described in Gen. vi. 1 ff. The familiar rendering "scapegoat," i.e. the goat which is allowed to escape, goes back to the *capere emissarius* of the Vulgate, and is based on an untenable etymology.'

Under the title 'Scapegoat' Dr. Frazer ranges far and wide. The word covers the whole idea of the transference of evil from one person to another, and from persons to animals or things. It includes the Study of Demons and Possession; it touches on Atonement and Expiation; a full account is given of the remarkable religious ritual of the Aztecs; there is a description of the Roman Saturnalia; and the influence of the Saturnalia is traced throughout the history of Christianity.

Dr. Frazer no longer has faith in the remarkable theory of the Crucifixion of Christ which appeared at great length in his second edition. He reprints it, but separately, as a note at the end of the volume. In doing so he takes the opportunity of expressing his mind about the historical reality of Jesus. He says, 'To dissolve the founder of Christianity into a myth, as some would do, is hardly less absurd than it would be to do the same for Mohammed, Luther, and Calvin. Such dissolving views are for the most part the dreams of students who know the great world chiefly through its pale reflection in books.'

It is perhaps needless now to recall Dr. Frazer's theory of the Crucifixion; but, to make the reference to it clear, we may quote his own words as he gives the kernel of it. 'It was customary, we may suppose, with the Jews at Purim, or perhaps occasionally at Passover, to employ two prisoners to act the parts respectively of Haman and Mordecai in the passion-play which formed a central feature of the festival. Both men paraded for a short time in the insignia of royalty, but their fates were different; for while at the end of the performance the one who played Haman was hanged or crucified, the one who personated Mordecai and bore in popular parlance the title of Barabbas was allowed to go free. Pilate, perceiving the trumpety nature of the charges brought against Jesus, tried to persuade the Jews to let

him play the part of Barabbas, which would have saved his life; but the merciful attempt failed and Jesus perished on the cross in the character of Haman.'

THE CAMBRIDGE HISTORY OF ENGLISH LITERATURE.

The Cambridge History of English Literature will consist of fourteen volumes. The tenth volume has just appeared. It is occupied with the Age of Johnson. Four volumes have yet to come, two of which will deal with the Romantic Movement and two with the Victorian Age. They are published at the Cambridge University Press, in buckram at 9s. net, in half-morocco at 15s. net.

The Cambridge History of English Literature follows the method adopted in the *Cambridge Modern History*. Each volume contains about twenty chapters, and each chapter is contributed by a different writer. The plan is better suited to the writing of a history of literature than a history of life. Under the faithful following of this plan the *Cambridge History of English Literature* is probably the best history of English literature that has ever been written.

The tenth volume, on the Age of Johnson, is also the best volume that has yet been published. It is well called a history of the Age of Johnson. Round that name, which never drew men's interest, or even affection, with greater fascination than at present, every name is grouped. To the ordinary reader Johnson is the Johnson of Boswell's biography; to the historian of English literature he is also a mighty intellectual influence, separating ages, solving controversies, settling the standard of purity for the English language, and setting an example of style which no one should ever have attempted to follow. It is satisfactory that the chapter on Johnson himself is the chapter in this volume which will be read with the greatest pleasure.

But there are other good chapters, some of them both good and great. There are two chapters on the Historians of the age—one by Dr. William Hunt, of Trinity College, Oxford, chiefly on Hume; and one by Sir A. W. Ward, Master of Peterhouse, Cambridge, on Gibbon. Again, there is a chapter by Professor W. R. Sorley on the Philosophers which would of itself make the volume notable. Here also Hume is handled,

and the value of this method of writing the history of English literature is made evident. We are able to see Hume as he is shown to us by two different men, each an expert in his own department. Again, what could be finer in appreciative criticism than the chapter on Oliver Goldsmith by Austin Dobson? A striking feature of this volume is the large number of Oxford contributors. But Gray was put into the hands of a Cambridge man inevitably, into the hands of a man who has handled him much more mercifully than has been the custom of late.

THE CAMBRIDGE MEDIEVAL HISTORY.

This is the third of the great works which the University of Cambridge Press has undertaken in response to a suggestion made originally by Lord Acton. And of the three it is the greatest. None of the previous editors, whether of the *Cambridge Modern History* or of the *Cambridge History of English Literature*, have given their time and talents to their task as Professor H. M. Gwatkin and Mr. J. P. Whitney are giving to the *Cambridge Medieval History*. Everything about the work proves it—the choice of men, the editors' own articles, the arrangement of topic, the dovetailing, the very style, the bibliographies, and, above all, the atlases. Each of the volumes published is accompanied by a portfolio of maps. This doubles the value of the volume, as it has very likely doubled the labour of the editors.

The second volume has now been published. It contains the history of *The Rise of the Saracens and the Foundation of the Western Empire* (Cambridge: At the University Press; 20s. net). Its first distinctive feature is a preface by the editors, in which a survey of the contents of the volume is offered in such a way as to tempt a reviewer to embody it. This purpose especially it serves: it enables us to see how completely the ground was mapped out before the authors were fixed, and how resolutely the authors have been made to work together, leaving no gaps, causing no repetitions.

The history opens with Justinian, to whom three chapters are given. Professor Diehl of the University of Paris describes the Imperial Restoration in the West, and also Justinian's Government in the East; Professor Roby explains the principles

of Roman Law. Then Professor Pfister of Paris details the events and describes the institutions of Gaul under the Merovingian Franks; Professor Altamira of Oviedo writes the history of Spain under the Visigoths; and Dr. Hartmann of Vienna that of Italy under the Lombards, as well as that of the Administration of Imperial Italy and Africa. After a chapter on Gregory the Great by Archdeacon Hutton, and one on the Successors of Justinian by Mr. Norman H. Baynes, we reach Mahomet and Islam. That most difficult chapter has been written by Professor Bevan. The editors are to be congratulated. Nothing finer than this has ever been done, even by Nöldeke himself, in the way of accounting for this portent. The heathen Celts are described by Professor Jullian and Sir Edward Anwyl, and their conversion by the Rev. F. E. Warren; the Teutons by Miss Phillpotts of Girton College, and their conversion by Professor Whitney. After other chapters by Mr. W. J. Corbett, Professor G. L. Burr, Professor Gerhard Seeliger, and Dr. Paul Vinogradoff, Canon Foakes-Jackson brings the volume to an end by an article on the Papacy to Charles the Great.

THE NEW IDEALS IN THE GOSPEL.

Under this title has been published a translation into English of a book by Professor Hermann Schell (Kegan Paul; 10s. 6d. net), the purpose of which seems to be to commend the Gospel to the modern mind. It is necessary to add that the modern mind kept constantly in view is the mind of a Roman Catholic. And this at once introduces the weakness of the book. For Professor Schell is aware that he must meet the objection that Roman Catholics are bound by the tradition of the Church. The consequence is that he is continually turning away from his proper subject to make a point against those who are not Roman Catholics. He seems to feel that they have—he knows that they claim—greater freedom; he is always ready to show that greater freedom may not be greater gain.

It is right, however, that we should attempt to estimate the book according to the author's position. He is a Roman Catholic scholar seeking to persuade Roman Catholics who are not scholars that the Gospel of Christ crucified, as interpreted by the Church of Rome to-day, is able to make them wise unto salvation. Is he likely to be

successful in this? We think he is. The very illustrations, unconnected as they are with the narrative and with one another, will probably help his purpose. They are reproductions of pictures by old painters; some of the painters may be masters and some not so, but many of the paintings will be familiar to his readers, and all of them seek to foster the spirit of devotion to Christ. Moreover, under the simplicity of his style and his obvious obedience to the Church, Professor Schell offers a course of instruction and suggests points of view which will inevitably lead his readers to think for themselves and to pursue the subject beyond those bounds which he is obliged to set. For he has himself found the Gospel a fountain of life, and it is not possible for him to observe, or to encourage others to observe in the long-run, any restrictions whatever upon its freeness, so far as their own soul's salvation is concerned.

COUNT GOBINEAU.

A translation into English—the first—has been made of *The Renaissance*, one of the works of Arthur, Count Gobineau (Heinemann; 10s. net). The translation is edited by Dr. Oscar Levy, the editor of the works of Nietzsche. And Dr. Levy contributes to it a long introductory essay on the Life, Work, and Influence of the Count. It is an essay of the most amazing crudity. Its very language is astounding. It expresses the most virulent hatred of Christianity and of Christ, caricaturing both ludicrously, but with the utmost assurance and self-satisfaction. Take this paragraph as evidence:

‘But Cæsar Borgia failed: the story of his ghastly death is vividly told in one of the scenes of the “Renaissance.” And, with Cæsar Borgia, failed the whole of the Renaissance: through the quarrel between that *par nobile fratrum*, the Church and the Reformation (of which the less noble was the Reformation), art, life, health, beauty, everything good and noble and great, was again banished from the world for centuries. “Thou hast conquered again, O Galilæan!” But hast Thou really conquered? Hast Thou really succeeded in eradicating out of all human breasts the yearning after something higher, nobler, and stronger: hast Thou really extinguished in all human hearts the desire for joy, for light, for wisdom, and for beauty? Is the Renaissance

quite as dead as Thou wishest and as Thou thinkest, Thou humble and pale Galilæan, Thou enemy of rosy cheeks and proud necks?'

Dr. Levy also caricatures Count Gobineau. He calls him a Nietzschean before Nietzsche. With his usual shadeless exaggeration he says: 'There is not the slightest doubt that Count Gobineau's sympathies, in spite of his great tolerance and his poetical benevolence towards even the religious people of the period, are entirely on the side of the pagans, of the Popes and their artists: on the side of a Julius II. and Cæsar Borgia, of a Machiavelli, and Michael Angelo.' And that, although he has already (but a good many pages away) quoted Gobineau's passionate declaration of his loyalty to Catholicism and his determination, 'If I believed for a moment that my historical ideas were in opposition to the Catholic religion, I should give them up immediately.'

Just as utterly has Dr. Levy misinterpreted the particular book which he professes to introduce to English readers. Certainly Gobineau needs introduction, but not an introduction like this. The only excuse one can think of is that Dr. Levy identifies Gobineau with his characters, and credits himself with their sentiments. As their sentiments are often contradictory, that may not seem easy; but it is always possible to make judicious selection.

BOHN'S POPULAR LIBRARY.

It is pleasant to see another issue of twenty volumes of Bohn. In the forty volumes now published we have complete editions of many of the most famous works in that great library, which is another way of saying many of the most famous works in literature. And every volume is clearly and accurately printed as well as quite attractively bound in what is called 'art cloth,' of the most approved modern shades. In this second issue we find *The Early Diary of Frances Burney* (2 vols.); Carlyle's *French Revolution* (3 vols.); Emerson's *Works* (vols. iii. and iv.); Fielding's *Tom Jones* (2 vols.); Shakespeare's *Heroines*, by Mrs. Jameson; *The Thoughts of Marcus Aurelius Antoninus* (Long's translation); Mignet's *History of the French Revolution*; Montaigne's *Essays* (3 vols.); Ranke's *History of the Popes* (3 vols.); and two of Anthony Trollope's novels, *The Warden* and *Barchester Towers* (G. Bell & Sons; 1s. net each

volume). This is entirely in line with the enterprise which first brought the libraries together. Messrs. Bell are adding to the original library also. But more than all additions will this cheap reissue maintain its prestige and popularity.

Since we have mentioned additions to Bohn's Libraries it may be well to draw attention to one notable addition just made to the 'Standard Library.' It is an edition of *The Diary of Samuel Pepys* in eight volumes (G. Bell & Sons; 5s. each). This is the edition edited by H. B. Wheatley, which was issued originally in 1893 in ten demy octavo volumes, and was reissued in 1904 in eight volumes crown octavo. Pepys has had a long life, as inveterate gossips so often have—was it not one of the strange providences which troubled the soul of Job?—and his vitality is undiminished. Of him also it may be said that (in his Diary) his eye is not dim nor his natural force abated. How easily and how pleasantly he renews his youth in this convenient and comfortable edition.

Studies on the Apocalypse, by Canon R. H. Charles, is pretty sure to be one of the successful books of the season. The centre of the book is an interpretation of the 7th, 8th, and 9th chapters, in Dr. Charles's best manner. But, as introductory to that, we have a history of the interpretation of the book, and a chapter on its style. So little of a reliable kind has been done on the Apocalypse, even yet, that Canon Charles has had a great opportunity, and we do not think he has missed it.

The book is published by Messrs. T. & T. Clark (4s. 6d. net).

Let our children learn more than the historical facts in the Bible. Let them know that there is poetry in it, true poetry; and let them understand that along with the poetry for their imagination there is wisdom for the conduct of their life. Besides the primers on Kings and Chronicles, give them Professor A. R. Gordon's beautiful primer on *The Poetry and Wisdom of the Old Testament* (T. & T. Clark; 6d. net).

The Gifford Lectures of Professor Sayce were in two parts. The one part dealt with the Religion of Egypt, the other with that of Babylonia. He has now separated them into two volumes. The

volume on Babylonia is kept over for revision ; that on Egypt has been issued as it stands. *The Religion of Ancient Egypt* is its title (T. & T. Clark ; 4s. net). A most attractive volume it is, without and within. And it contains the best popular account of the religion of Egypt yet published.

Mr. Claude Field, M.A., has translated *Historical Miniatures* by August Strindberg (Allen ; 5s. net). It is a good translation of a great book. The preface contains the following quotation from Maximilian Harden :—

‘A very interesting book, as might be expected, for it is Strindberg’s. And I am bold enough to say a book which should and must be successful with the public. The writer is not here concerned with Sweden, nor with Natural History. A philosopher and poet here describes the visions which a study of the history of mankind has called up before his inner eye. Julian the Apostate and Peter the Hermit appear on the stage, together with Attila and Luther, Alcibiades and Eginhard. We see the empires of the Pharaohs and the Czars, the Athens of Socrates and the *Merry England* of Henry VIII. There are twenty brief episodes, and each of them is alive. So powerful is the writer’s faculty of vision, that it compels belief in his descriptions of countries and men.’

To that estimate little has to be added. There is no conventionality in the book. Every sentence demands attention, and some sentences seem to call for contradiction. But it contains intellectual and spiritual nourishment.

Bergson for Beginners, with Introduction and Notes by Darcy B. Kitchin, B.A. (George Allen ; 5s. net), is welcome, for it comes at a good time, and it is very well written. Without *some* effort no philosopher is ours. But the effort demanded is often more than there is any need for, so many are the philosophers who never learn to write intelligibly. Mr. Kitchin turns Bergson into English, and makes him intelligible. He makes out a great case at the same time for his originality and value. From this book one might go straight to Bergson’s own writings—had better do so, indeed ; for more introduction than this would only be in the way.

Some years ago a volume was contributed to the ‘Guild Text-Books’ by Dr. G. M. Mackie,

on ‘Bible Manners and Customs.’ It dealt with the East of the present day as it illustrates the Bible. Now a volume has been added to the same series which deals with the past. The author is the Rev. W. Cruickshank, M.A., B.D., Kinneff. The title is *The Bible in the Light of Antiquity* (A. & C. Black ; 6d. net). Dr. Mackie’s book has been one of the most useful and successful in the series : Mr. Cruickshank’s will be as useful and as successful. He has as familiar a knowledge of the past as Dr. Mackie of the present, and he has as much enthusiasm for his subject. Small books often cost the author, and sometimes the publisher, more than large books. Into this small book Mr. Cruickshank has gathered all that the monuments have to tell us in any way touching the Bible, and the publishers have used every printing device to catch the eye and commend the contents. Very careful has the author been to verify his conclusions. He takes no side in silly controversies ; he simply follows the evidence, and where it is not conclusive one way or another he says so.

Professor H. B. Swete and Dr. J. H. Srawley are the general editors of a new series to be issued at the Cambridge University Press under the title of ‘The Cambridge Handbooks of Liturgical Study.’ The series could not have had a better beginning than with the volume by Dr. Srawley on *The Early History of the Liturgy* (6s. net). This will be admitted at once by those who have read Dr. Srawley’s article on the Eucharist in the *Encyclopædia of Religion and Ethics*. And the book itself will substantiate the statement. Every item of evidence is given its place, while the subject moves forward as a whole. This is possible only when a complete mastery is obtained over the subject. And it is just in liturgical work that this mastery is most rare. How much, besides Brightman’s *Liturgies Eastern and Western* (of which only one half is yet published), has been written for many a year that can be unhesitatingly relied on for fact, and right conclusion from fact ?

The Rev. James Mearns, M.A., Vicar of Rushden, Buntingford, has prepared an Index of Hymns which appeared in Hymnaries before 1100, and the book has been published in Cambridge, at the University Press, under the title of *Early Latin Hymnaries* (5s. net). The Index,

he tells us in a very informing preface, was meant to be the chief feature of a book on Hymns and Canticles in the series of 'Handbooks of Liturgical Study' edited by Swete and Srawley. But when completed it proved to be so bulky that it was necessary to publish it as a separate volume. How diligently will the student of hymns study its contents, and how greatly will he marvel at the stores of unexpected information it contains. Besides the hymns found in hymnaries before 1100 an appendix gives a list of hymns found in MSS. after that date. The method is, first of all, to give the Incipit (or first few words of the hymn); that is followed by its subject; and then comes a reference to various modern hymnaries where the texts of the hymns are printed. This is the kind of work that the true book-lover is always willing to encourage, work that is unostentatious, but when done is done once for all. Every good library will have to be furnished with a copy; every student of hymnology will secure a copy for himself.

The History of the Islands of the Lerins, which has been written by the Rev. A. C. Cooper-Marsdin, D.D., Hon. Canon of Rochester (Cambridge: at the University Press; 10s. 6d. net), is a history of the Monastery, Saints, and Theologians of S. Honorat. And the greatest of all the saints and theologians of S. Honorat was named Vincent. It is our knowledge of Vincent of Lerins that gives the islands a place in the memory of most of us. Dr. Cooper-Marsdin has told us much about Vincent. But besides this great theologian, many a great man has been associated with the Lerins. Let us mention Patrick, John Cassian, Cæsarius, Hilary, Faustus, Lupus, Eucherius, Salvianus, Raymond Feraud, 'the Man with the Iron Mask,' Napoleon, Lord Brougham, Edward VII. For the history of Lerins is the history of Cannes. Now, Lord Brougham discovered Cannes as a health resort, and Edward VII. stayed there for his health, and to both a grateful community has erected memorials. 'The charms of modern Cannes are known to many who in search of pleasure or of health have basked beneath its sunny skies. Its visitors will descant upon its advantages and sing its praises. Surrounded by hills it is sheltered from the winds. Its winters are mild. There is never any fog. There are no long dreary days of rain. Its amusements are mani-

fold. Its walks are attractive, its views magnificent, its flowers lovely. Do visitors to the Riviera know also that the history of Cannes is full of historic interest, dating back through the centuries of the past?'

A living Cambridge theologian has said that there is no greater desideratum in literature than a dictionary of Christian geography. Towards the possibility of such a work Dr. Cooper-Marsdin has made one notable contribution. And he has had the goodness to make it pleasant to read, and to enrich it with fine photographs.

Mr. J. Brierley's new book is *Religion and To-day* (James Clarke & Co.; 3s. 6d. net). Mr. Brierley has a genius for titles. This title covers every essay in the volume. Take 'New Notes in Religion'—right in the middle of the book. What are the new notes? First, that there is a root of goodness in humanity; next, that there is a social conscience; thirdly, that there is a legitimate place for humour in religion; and lastly, that the Kingdom of God is not far away in the heavens, but amongst us and in us, ready to be wrought out from its germ to its fulness.

Messrs. Collins have commenced the issue of 'The Nation's Library' (1s. net each). The volumes are to be original and scholarly and very practical. Those we have seen are on *Oil Fuel*, by V. B. Lewes, F.I.C., F.C.S., and *The Case against Railway Nationalisation*, by Edwin A. Pratt.

Golden Hours with Coleridge is a well-chosen book of extracts from Coleridge's prose and poetry (Collins; 1s. net). The choice has been made by H. K. Elcock, who seems to be still as familiar with Coleridge as all well-educated persons were a generation ago.

Economics as the Basis of Living Ethics is the title which Mr. John G. Murdoch, A.M., Professor of the English Language in Rensselaer Polytechnic Institute, has given to a book in which he first tells us the story of his own conversion to this form of utilitarianism and then endeavours to convert us to it (Constable; 8s. 6d. net). It is unfortunately not a well-written book.

Mr. Murdoch, as Professor of the English Language, ought to be able to write better.

However, Professor Murdoch's one idea is evident. He believes that all our ethical notions are the result of the struggle for existence. They are, in fact, themselves simply the survival of the fittest. Here in his own words is the way in which 'the external economic passes into internal motives and ideals, in short becomes transfigured into ethics. An inventor or initiator intensely interested in a more or less contracted field of consideration thinks he discerns new relations and foresees higher results, a greater or more economical production, or a better distribution. He preaches it or practises it if he can. He shows that, other conditions substantially unchanged, he can get fuller results; he and those interested with him proclaim the new way to be better, more productive, more desirable, more reasonable, and therefore right. They also proclaim it the duty of society to put the new process through. It opens up new possibilities, it increases the resources of the tribe or the nation, the public welfare is enhanced, and the public conscience which knows itself demands the advance. Then the whole vocabulary of ethics, of ideals, of spirituality, fills the air. On the other hand, the new must more or less dislocate the old. The holders of the old see their position threatened; they do not or can not readjust themselves to the new. Many are unwilling to try, for they are expert in the old rules, they fear their adaptability to the new. . . . Natural selection weeds out the old and thus establishes the new. This accomplished, the transition is a settled fact, over the corpses of thousands who were either unable or unwilling to adapt themselves.'

It is not an exhilarating theory. Mr. Murdoch does not care. He is quite ready to resolve all aspiration and even all religion into 'economic pressure.' Did you say 'the world is at last coming to see God's real purpose'? Professor Murdoch says it is only 'some economic change.'

The Rev. A. B. Macaulay, M.A., and Mr. James Brebner, M.A., have together prepared an edition of *The Vulgate Psalter* (Dent; 2s. 6d. net), 'in the hope that it may find a place in schemes of religious instruction in schools, and prove, by the convenience of its form, useful to those whose chief interest in the Vulgate lies in the devotional value of the Psalter.' The editors have adopted Hetzenauer's text, which they appear, however, to have read with

discrimination. They have prefixed a short introduction, and they have added Notes, a Vocabulary (very short), and a large number of examples of Mottoes and Phrases derived from the Vulgate Psalter. The Notes are workmanlike, all that is necessary for translation and not a word more.

A handsome volume of *Morning Prayers for Home Worship* has been published by the Methodist Book Concern (Messrs. Eaton & Mains) of New York (\$1.50). The author is Mr. George Skene. Each page contains a short reading, one or two verses (never more) of a hymn, and the prayer. There are 373 pages, so that we have a prayer for every morning in the year and one more for each day of Easter Week. If we might venture a criticism of prayers, we would say that there is too much information in these and too little petition.

Mr. Joseph Clayton, who wrote the memoir of Father Dolling, has now written that of *Father Stanton* (Wells Gardner; 2s. net and 1s. net). It is a book to be read within the hour, and not likely to be lingered over. The word for it is appreciation. If Father Stanton was all this and nothing else, we need not look to see his like again. There are individualisms, and they are not hidden, for they are understood to be part of the general excellence. Thus: 'the notion of a "national" Church, and of an "Anglo"-Catholicism, was altogether repugnant to Stanton. "It is Pharisaism," he said, "to say that it is right to go to a Roman Catholic Church on the Continent and wrong to go to one in England." God had made of one blood all nations, and Rome had kept the faith.' Yet, 'to a friend, who became a Roman Catholic, Stanton wrote in January 1912: "I shall live and die in the Church of England, and I trust my God who created me and my Saviour who died for me never to forsake me."'

There are anecdotes also. 'Once a visitor to St. Alban's suggested that the use of incense and processional lights was not wise, and Stanton answered immediately: "My dear fellow, not wise! Why, there are only two sets of people called 'wise' in the Gospels—the 'wise' men who offered incense, and the 'wise' virgins who carried processional lights.'"

Messrs. Wells Gardner have also issued 'some

meditations on several aspects of the life of prayer,' by the Right Rev. Cecil H. Druitt, D.D., Coadjutor Bishop of Grafton and Armidale. The title is *The Obligation of Prayer* (6d. net).

The prophets of the Old Testament grappled with the problems of their own time, and the apostles of the New Testament did no less. But how difficult the modern preacher finds it. There is the offence of taking a side politically—though both prophet and apostle did that. And so it comes to pass that preachers preach 'the old gospel' and leave their hearers to apply it as they please.

Not so Professor W. M. Clow. His book on *Christ in the Social Order* (Hodder & Stoughton; 5s.) is a preacher's effort to apply the gospel to the facts of industrial and agricultural life in our day. To do this well, it has been necessary for Professor Clow to study many books that are understood to be out of the preacher's way; and, more than that, he has had to visit factories in winter and spend his summer holidays on the land. He has found it profitable to clear his mind in this way of ignorance with its offspring prejudice. And he has had to brace himself to speak out. Every controversy is set in the light of Christ's life and Christ's teaching. Every man, poor as well as rich, is urged to consider first the Kingdom of God and His righteousness. And at every step the way is shown how that may be done in our day and under our conditions of life.

A Short History and Handbook of the United Methodist Church (Henry Hooks) has been written by the Rev. George Eayrs, F.R.Hist.S. Let other Churches imitate.

Messrs. T. C. & E. C. Jack have made themselves a name as publishers of books that are both cheap and good. Their latest and bravest enterprise is *The New Encyclopædia* (7s. 6d. net). It contains 1626 pages (not columns merely) and covers the whole field of human knowledge. That is to say, the eight-and-twenty volumes of the *Encyclopædia Britannica* have been compressed into the single volume of *The New Encyclopædia*. This does not mean, however, that the *Encyclopædia Britannica*, or any other Encyclopædia, has actually been 'boiled down'. The articles in the *New Encyclopædia* are as original as they are crisp and

up to date. Literature is given at the end of each article and some of it is dated as recently as 1912. It is inevitable that brevity should sometimes get into the way of clearness—the paragraph on Religion in Scotland is an example; the marvel is that that occurs so very rarely.

The same publishers have issued twelve volumes more of *The People's Books* (6d. net each). Half of them are scientific, and every one of the scientific volumes has just that union of authority and simplicity which makes books of this elementary nature useful. *Kant's Philosophy* is described by Mr. A. D. Lindsay, M.A., Fellow of Balliol College, Oxford; *Biology*, by Mr. W. D. Henderson, M.A., B.Sc., Ph.D., of Bristol University; *The Experimental Psychology of Beauty*, by Dr. C. W. Valentine of the University of St. Andrews; *Sir William Huggins and Spectroscopic Astronomy*, by Mr. E. W. Maunder, F.R.A.S., of the Royal Observatory, Greenwich; *Kindergarten Teaching at Home*, by two members of the National Froebel Union; *Spiritualism and Psychical Research*, by Mr. J. Arthur Hill. Then there are four which in the same general way may be called historical. They are *The Crusades*, by M. M. C. Calthrop; *The Stock Exchange*, by J. F. Wheeler; *The Monarchy and the People*, by W. T. Waugh; *England in the Making*, by Professor F. J. C. Hearnshaw, LL.D. Lastly, two are biographical. *Goethe*, by Professor C. H. Herford, Litt.D., and *Coleridge*, by S. L. Bensusan. Nearly all the volumes contain directions for prosecuting their particular study, with a list of books for that purpose.

It is the duty of every man who has preached with power to tell his brethren how he did it. For preaching with power is the most difficult of all avocations, and it gets more difficult every day. The Rev. John Edwards gives us his experience in *A Primer of Homiletics* (Kelly; 2s. 6d.). He also tells us, in an Appendix on 'The Preacher's Homiletic Library,' where we shall find other men's experience.

Dr. James Gairdner, C.B., died before he could see the issue of the fourth volume of his *Lollardy and the Reformation in England*. The volume has been issued under the direction of William Hunt, M.A., D.Litt. (Macmillan; 10s. 6d. net). It is a marvellous production for a man of eighty-four, so marvellous that one does not require to take the

author's age into account. The research seems to have been as painstaking and the writing as vigorous as in the volumes that preceded it. Dr. Hunt says that had his eyesight not given way a short time before he died, Dr. Gairdner might have prepared the volume for the press and it would have been as free from fault as the rest. With Dr. Hunt's careful editing it will stand the same scrutiny. And thus is finished a great work. One-sided it is, no doubt. The history of the Lollards written by one who was more in sympathy would be a different history from this. Yet it is a great work. Whoever comes next to the task will find that Gairdner is indispensable.

A Monthly Course of Daily Prayer in the Home, with the title of *Daily Devotions* (Meyer; 1s. net), has been prepared and published by the Rev. H. Elvet Lewis, M.A. Readings and hymns are suggested as suitable to precede the prayer every day.

How often do we hear it said now that the future of missionary success lies with the medical missionaries. And it is not less true because it is often repeated. But the medical missionary must be properly equipped. To that end a volume has been written by R. Fletcher Moorshead, M.B., F.R.C.S., to which Sir Andrew Fraser has contributed an introduction. The title is *The Appeal of Medical Missions* (Oliphant, Anderson, & Ferrier; 2s. 6d. net). Written in terse, even epigrammatic, English, and without alarming technicality, it is admirably fitted to give us an insight into the life of the medical missionaries and to stimulate us to take a practical self-denying interest in their work. It is a book which should be offered to young people. They will read it; for it is delightful to read, not without flashes of humour in the midst of all its serious purpose; and they may be captured by it to a lifelong sympathy with medical missionary work.

The second volume of Professor Hartmann Grisar's *Luther* is now out (Kegan Paul; 12s. net). The deep-seated dislike to Luther which every Roman Catholic feels is not hidden. Rather is it made the more manifest by Dr. Grisar's determination to be purely historical. Every one of the scandals which used to be freely believed against Luther, and which are still occasionally circulated in popular books, is disposed of here. Thus:

'the false though frequently repeated statement, that Catherine von Bora was confined a fortnight after her marriage with Luther, can be traced back to a letter of Erasmus, dated December 24, 1525, giving too hasty credence to malicious reports. Erasmus himself, however, distinctly retracted this statement in another letter of March 13, 1526.'

Not one of these disgusting stories remains. The pity is that Dr. Grisar thinks it necessary still to refer to them. But while disposing of them he endeavours to excuse the malicious inventors as well as the credulous receivers of these reports. And this is the amazing excuse he makes for them: 'We can comprehend such reflections as the following, made at a later date by indignant Catholic observers, even though in an historical work such as this we cannot make them our own. "To have remained spotless amidst such dangers Luther would have to have been an angel. Whoever has any knowledge of human nature, and knows that God as a rule punishes pride and haughtiness by this particular vice, will not wonder that many have their doubts as to Luther's unblemished life before he took a wife."'

Professor Grisar is himself still troubled with Luther's manner of jesting. He says nothing of the changes in custom. He condemns Luther as if he lived in the twentieth century. And he forgets for the moment that Sir Thomas More jested on the way to the scaffold. Or to take a modern example. In the recently published *Life of Father Stanton* we read: 'Father Stanton could crack a joke over his isolated position—he would have gone to the scaffold joking as Blessed Thomas More did if he had been called upon to die for his religion.'

Professor Grisar still makes Luther responsible for the Peasant War, but it is rather Lutheranism than Luther that he means. That the preaching, he says, of the new Evangel had a great part in the origin of the frightful peasant rising of 1525 is a fact, which has been admitted even by many non-Catholic historians in modern days. Here, however, he again dispels an ugly story—the story that Luther had written his Exhortation to Peace after he knew that the war had broken out. From first to last Luther's honesty is vindicated, and that is something for which every right-thinking person will be thankful. For the rest, we may take sides as we will, and Professor Grisar does not hesitate to take *his* side.

Dr. James R. Howerton, Professor of Philosophy in Washington and Lee University, is a man whom they choose when lectures have to be given in America on great occasions. And he lectures most effectively when his subject is a social one. Three of his lectures on social subjects he has republished in a volume entitled *The Church and Social Reforms* (Revell; 2s. 6d. net). He is not well satisfied with the Church. In the past she has missed great opportunities; in the present she is blind to still greater. Yet his love for the Church is sincere and he speaks plain truths.

Professor Henry Drummond was the first to speak popularly of *The Biology of the Cross*, though he gave none of his books that very title. It is the Rev. J. Benjamin Lawrence, M.A., who uses the title for a volume of lectures delivered at South-western Baptist Theological Seminary (Revell; 2s. 6d. net). The fundamental idea in the lectures is that Christ did all that He did as one of us. Then all association with Him may be expressed in biological language, as indeed some of it is already, such as the New Birth itself. It is easy to overstrain metaphor (and all this is metaphor after all), but Mr. Lawrence is careful. He issues his book at a time when science and theology are less unfriendly than usual; it will encourage us in our still somewhat timid advances.

The Rev. J. E. Watts-Ditchfield, M.A., delivered a course of lectures in the Divinity School of the University of Cambridge this year, and he has now issued them in book form with this title: *The Church in Action* (Robert Scott; 2s. 6d. net). They are lectures on Pastoral Theology (to use a term which the author's modern mind may dislike), but they are introduced by remarks on the Ministry itself and on the Congregation. No part of the work of a great city charge is forgotten, and every part is spoken of as out of personal experience. Notice one thing: Mr. Watts-Ditchfield warns us against laying exaggerated stress on the Church or on a Society; he insists on our giving Personality its place.

Mr. P. S. P. Handcock, M.A., who was lately Assistant in the Department of Egyptian and Assyrian Antiquities in the British Museum, and who wrote a valuable book on *Mesopotamian*

Archæology, has recently been devoting himself to the archæology of the Bible, and has prepared a book in which he offers us *The Latest Light on Bible Lands* (S.P.C.K.; 6s. net). The publishers have, as is usual with them, illustrated the book admirably. And it is written in a natural way, with ample knowledge and a clear appreciation of the virtue of truthfulness. On most of the unsettled questions of early Hebrew history, Mr. Handcock has his opinion and gives reasons for it. He does not accept the identification of the Habiri with the Hebrews; and he still thinks that Rameses II. was the Pharaoh of the Oppression, and Menepthah the Pharaoh of the Exodus. His reasons are not quite convincing (whose are?), but they must be considered by every student of the subject. The 'Israel' on Menepthah's stele he thinks must be 'those Israelites who had returned to their native land possibly with the Hyksos, possibly later.' An extremely valuable feature of the book is an Appendix containing a complete list of the place-names of the Old Testament and their identifications.

The Rev. G. H. Harrop's book, *God's Future* (Stockwell; 3s. 6d. net), is not a formal treatise on Apologetic; but the chapters, simple as they are and separable, are always in their proper place and relationship. Thus the book, unsuspectingly, is a fairly complete instruction in the art of giving 'a reason of the hope that is in us.' The sub-title is 'The Religious Relation of Man to the Universe,' which is more explicit than the title, though not so short.

It is always necessary to urge men to read the Bible rather than books about the Bible. It is just as necessary to urge them to read Eucken rather than books about Eucken. Yet an introduction to the Bible serves its purpose, and an introduction to Eucken, such as that which has been written by Mr. Meyrick Booth, B.Sc., Ph.D. (Jena), will also serve a good purpose. For it introduces Eucken; it does not stand in Eucken's way. Not only does it explain the leading ideas of his philosophy in a fairly intelligible manner, it also lets us see the influence which Eucken exercises through his personality. Mr. Booth is well acquainted with Eucken's writings; he is also acquainted with Eucken himself. Not much is said about Eucken's theology; Mr. Booth thinks

that enough has been written in English about that already. He gives himself to an exposition of the philosophy and an appreciation of the man. The title is *Rudolf Eucken: His Philosophy and Influence* (Fisher Unwin; 3s. 6d. net).

The Catholic Student's 'Aids' to the Bible follows the example of Oxford, though it has taken the Cambridge title. That is to say, it contains all the information that may be necessary for the understanding of the Contents of the Bible, and arranges it conveniently rather than consecutively. The first volume only, on the Old Testament, written by Dr. Hugh Pope, O.P., S.T.M., has as yet been published (Washbourne; 3s. 6d. net). First come the external things about the Bible itself—its name, the order of its books, its history, chronology, and archaeology; then a chapter on its inspiration and interpretation; its language next; and after that its ethnology, calendar, coins, and the like. At this point we are pulled up by something new. It is a discussion of the Decrees of the Biblical Commission, with the question of liberty of criticizing. The Pentateuch is of Mosaic

authorship; the Decrees say so. The early chapters of Genesis are literal history. Again the Decrees say so. Thereafter each of the books is described at length, including of course the books of the Apocrypha.

Let us correct an error. We are told that the Authorized Version 'was the outcome of all the previous translations, especially of the Rheims New Testament as has been lately demonstrated by Carleton.' Carleton did not demonstrate this. He showed in his book 'The Part of Rheims in the Making of the English Bible' that that version had been consulted by the 1611 translators more frequently than had been supposed. But his words as to the influence of previous versions on the Authorized are these: 'The Translators made the Bishops' Bible the basis of the new Version, correcting it by comparison with the Hebrew and Greek text. But of the other versions, which the instructions prescribed for their guidance, the Translators appear to have made little use, with one notable exception, the Genevan, many of whose distinctive readings have been incorporated in King James's Version.'

Contributions and Comments.

An Intermediate Aramaic Version.

SOME quotations from the O.T. (especially in Mt.) probably owe their form in the N.T. to an intermediate source. That is, between the Hebrew of the O.T. and the Greek of the N.T. there stood an Aramaic paraphrase. The so-called 'Logia' of Mt. may have supplied some of the paraphrases and interpretations which characterize the quotation and use of O.T. passages in the Gospels. Along this line we may look for an explanation, not only of the 'variants' from the Hebrew text and the LXX, but also the distinctly Messianic character of these quotations in the Synoptists. The following examples will show the Targumic method of introducing terms—Messianic, explanatory, exegetical—into the Aramaic renderings of the Hebrew text. (1) Messianic: **הָאֵל עֲבָדִי מְשִׁיחָא** (Is 42¹, Targ. Jon. b. Uzz.); **הָאֵל עֲבָדִי מְשִׁיחָא**, 'Behold, my servant, *the Messiah*' (Is 42¹, Targ. Jon. b. Uzz.); **הָאֵל עֲבָדִי מְשִׁיחָא**, 'Behold, my servant, *the Messiah*, shall prosper' (Is 52¹³, *ib.*).

(2) Explanatory: in the Heb. **נְחָמִי נְחָמִי עָמִי**, the party immediately addressed is not named, but the Targum supplies **נְבִיאֵיָא**, *prophets*, LXX *ιερείς*, *priests* (Is 40¹). (3) Exegetical: the reading of some authorities (A D Π Φ *al.*), **καὶ ἀφελῇ αὐτοῖς τὰ ἀμυρτήματα** (Mk 4¹²), is perhaps due to an intermediate Targum. The form of the Targum now extant, **וַיִּשְׁתַּבֵּק** (Jon. b. Uzz., Is 6¹⁰), is suggestive. Mt. (13¹⁵), Lk. (Ac 28²⁷), Jn. (12⁴⁰) borrow the LXX reading, **καὶ ἰδοὺμαι αὐτοῖς**, which in meaning is like the Heb. **וַיִּרְפָּא לוֹ**; but Mk.'s **ἀφελῇ** is clearly nearer to the Targum **וַיִּשְׁתַּבֵּק**.

It would appear from Paul's use of the O.T. (especially in Romans), that there was already a custom of quoting passages to prove the calling of the Gentiles. It is probable that such passages, first quoted orally, were very early collected together in writing (cf. Hatch, *Essays in Bibl. Gk.*, p. 103). That collections of O.T. passages, supposed to be Messianic, were drawn upon in the

composition of the Gospels may be assumed. Such collections would first appear in Aramaic, but no doubt very early in Greek also, perhaps compiled from the LXX. Of the existence of these 'Testimonia' or collections of Messianic proof texts in the primitive Church, we have some evidence in the similar 'Testimonia' edited by Cyprian, from which several Latin writers quoted as from Scripture. In these *catenæ*, passages of similar bearing were probably grouped under general headings. This would explain some discrepancies in the present Gospel text. Thus the words, ἐν τῷ ἑσχατῷ τῷ προφήτῃ (Mk 12), refer to language in Malachi as well as to words in Isaiah. The writer of the second Gospel probably had before him a *catenæ* of O.T. excerpts in which Mal 3¹ stood before Is 40³, and the leaf was very likely headed ישעיה (if in Aram.), or καὶαδ (if in Gk.). A case like this is found in Irenæus, where quotations from Mic. (7¹⁹) and Am. (1²) are introduced by the formula: *Amos propheta ait* (*Adv. Hær.* iii. 20. 4).

The quotation, ὑποκάτω τῶν ποδῶν σου (Mk 12³⁶ = Mt 22⁴⁴), is against both the Heb. הַיָּהוּה לְרַגְלֶיךָ, and the LXX ὑποπόδιον τῶν ποδῶν σου (Ps 110¹). Lk., however, follows the LXX exactly (20⁴³, Ac 2⁸⁵; the same form is quoted in He 1¹³). The extant Targums give the same meaning as the Heb. thus: כְּבִישׁ לְרַגְלֶךָ, 'a footstool to thy feet.' It is best to suppose that the quotation came into Mk. (thence into Mt.) from an Aramaic *catenæ* of O.T. passages, in which the preposition תַּחַת (= ὑποκάτω) was used. The phrase 'beneath his feet' was quite familiar in Jewish thought and language. But the Targumists did not hesitate to vary the phrase, thus the Heb. תַּחַת רַגְלֵי, 'under his feet,' becomes in Onkelos, תַּחַת כְּוִסְיָא דְּקִירָא, 'under the throne of his glory' (Ex 24¹⁰). We postulate, therefore, between the Heb. of the Psalmist and the Greek of Mk. (and Mt.), an intermediate Aramaic with a phrase such as תַּחַת רַגְלֶךָ.

The citation, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν (Mk 10⁸ = Mt 19⁶), corresponds verbally with the LXX (Gn 2²⁴), but it is evident that the Gospel passage as a whole was not borrowed from that source. The reading is not according to the Heb.: ויהיו לבשר אחד, nor according to Onkelos: ויהיו לבשרא חד. [Note the idiom in which the direct object is denoted by ל; cf. Dn 2¹⁴.] How then

did δύο come into the Gospel text? We suggest an Aramaic paraphrase, as we actually find: ויהיו משניהון לבשרא חד (Pseud. Jon.), and ויהיו משניהון לבשר חד (Samarit. Targ.). It is probable that these Targums preserve the common paraphrase of the O.T. passage (oral and written) as quoted in the Synagogues, and the Synoptists simply followed the paraphrase.

Possibly the changes from the Hebrew and the LXX of Mic 5¹ found in Mt 2⁶, are to some extent due to the presence of an intermediate Aramaic. Originally אֶפְרַתָּה was apparently very near Bethlehem, indeed connected with it (Gn 48⁷). It was Bethlehem's suburb, Ephrath (hence אֶפְרַתָּה, towards Ephrath, i.e. ה loc.), to which the Deliverer's royal ancestry was traced (1 S 17¹²). But at the time of the Advent the distinction between Ephrath and Bethlehem was forgotten; hence the second place-name in the prophecy was not inserted in the Aramaic paraphrase. The phrase, γῆ Ἰούδα in Mt. may represent the בֵּית הַיְּהוּדָה of the Targum, where 'house' might stand for a division of a province. The expression, ἐν τοῖς ἡγεμόσιν Ἰούδα, is clearly not from the LXX, which reads ἐν χιλισίᾳ Ἰούδα, and so translates the present Massoretic text. Mt.'s source appears to have read the Hebrew as if it were בְּאֲלֵפִים, 'heads' or 'princes of' (tribes). The LXX in several places renders אֲלֹפִים by ἡγεμόνας (Gn 36^{15f}, Ex 15¹⁵, 1 Ch 15^{1f}, Ps 55¹⁴. Targ. has רָבָא). We suggest that the word in the intermediate Aramaic was רַבְרָבִים, 'princes of' (cf. Gn 36¹⁵ Onk., Mic 5⁵ Jon. b. Uzz.). The words in Mt.: ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ, no doubt represent in some way the Heb. מוֹשֵׁל בְּיִשְׂרָאֵל, which the Targum renders שְׂלִיטָא עַל-יִשְׂרָאֵל, 'ruler over Israel.' But the שְׂלִיטָא was not to be 'Ruler' merely, He was also to be 'Shepherd' (Zec 13⁷), and this further Messianic idea was perhaps expressed in the Aramaic paraphrase. Just as the Targum on Mic. (5¹) introduced the word מְשִׁיחָא, who was to be 'Servant-Prince' (עֲבִיד שְׂלִיטָא), so presumably the Aramaic paraphrast behind Mt. inserted the word רֹעִי, 'Shepherd,' to characterize the work of the Messiah.

It has been suggested that an intermediate Aramaic translation lies at the back of Mt 12^{18, 19}, which is a quotation from Is 42^{2, 3}. The sugges-

tion is based on the following words: (1) ἀπαγγελεῖ, 'shall declare.' This is said to be nearer to the Targum יגל, 'shall reveal,' than to the Hebrew וציא, 'shall bring forth.' (2) ἐρίσει, 'shall strive.' This is nearer to a supposed Aramaic (Syr.) יריב (נִבֵּ), 'made a noise' (as in strife), than to the Hebrew ישא, 'shall lift up' (as the voice). (3) ἐκβαλεῖ, 'send forth,' is said to be nearer to the Targum יפיק, 'cause to go forth,' than to the Heb. וציא, 'shall bring forth.' (4) εἰς νίκος, 'unto victory.' This is of course nearer to a supposed Aramaic לִנְחָה (Syr. ܠܢܚܐ), 'justice,' and (in Talmud) 'victory,' than to the Heb. לֵאמֹת, 'unto truth.' [Note εἰς νίκος in Mt. may be used Hellenistically for לְנֶצַח, 'for ever,' as LXX in 2 S 2²⁶, Job 36⁷; cf. Hab 1⁴.]

The above illustrations are among the evidences which tend to confirm the conclusion of the late Dr. Nestle: 'That between the Hebrew prophet and our Greek first Gospel an Aramaic Gospel stands in the middle' (THE EXPOSITORY TIMES, November 1908).

J. COURTENAY JAMES.

Harrogate.

Genesis xx. 16.

'... behold, it is for thee a covering of the eyes to all that are with thee; and in respect of all (or, before all men) thou art righted.'—R.V. The last clause of the Hebrew text וְאַתָּה בָּלָא וְנִכְחַת, as Professor Skinner in his commentary on Genesis says, is *untranslatable*. Of suggested emendations he says, 'the easiest emendation is that of Gu.: וְאַתָּה בָּלָא וְנִכְחַת = "and thou in all this (affair) art justified," though the sense given to בָּלָא has no clear example in O.T.'

But the two clauses, וְאַתָּה בָּלָא וְנִכְחַת, apparently do imply, in some way, a contrast, 'to all that are with thee (thy people),' gives the one side, and it is natural to suppose that the other side spoke of Abimelech's people. With but little change, the text may be emended to read (וְנִכְחַת or) וְאַתָּה בָּלָאנוּ נִכְחַת = 'and with all of us thou art justified (or, shalt be justified).'

W. R. W. GARDNER.

Zeitoun, Egypt.

'The Mount of God.'

ON August 12th, I left Tokyo by train and arrived in the evening at Karuizawa, where I had duties in connexion with a summer school which was being held for missionaries. On the night of my arrival, I lay down to sleep with my face near a window from which there was a good view of Mt. Asama, an active volcano, eight thousand feet in height, and about ten miles away. Warning had been given by specialists that there were signs in the mountain of impending activity.

It can be easily imagined how startled the people were, when near midnight, there was a sharp earthquake and a terrible explosion. I was suddenly awakened, and on looking from my window, witnessed a sublime spectacle, made all the more mysterious and awe-inspiring by having as its setting the background of night.

Like a mighty giant in struggle the great mountain was in agitation. A great black column of smoke, shot straight up into heaven, was unfolding and spreading at the top. The glow of fires could be seen at the mouth of the crater. At times, blue and fitful flames appeared and vanished at different points against the blackness and smoke. There was a thunderous noise in the crater, continuous for more than an hour, the sound of which was uncanny and terrible: far more so indeed than the roar of a hurricane at sea. Presently a storm-cloud formed and stood by the side of the column of volcanic smoke. Supposedly, it was produced by dynamic cooling of the air, undergoing expansion in ascending from lower to higher levels in the atmosphere. At any rate, the storm-cloud was there, and lightnings began to play on the face of the cloud and thunderings were heard from within. The roar of the volcano and the noise of thunder answered each other as deep calls unto deep. The grandeur of the scene was such as to defy description.

The spectacle called to mind certain words of Scripture. The next morning, I opened the Bible at Exodus (19) and was astonished to find there, as well as in Deuteronomy (4-5) and Hebrews (12), language used descriptive of phenomena closely resembling those which I had witnessed. I read of 'thunders and lightnings,' of a 'thick cloud upon the mount,' of Mt. Sinai 'altogether on a smoke,' of the 'Lord descending upon it in fire,' of the 'smoke thereof ascending as the smoke

of a furnace,' and of 'the whole mount quaking greatly' (Exodus). The account in Deuteronomy I found to be not less exact and particular. 'The mountain burned with fire unto the heart of heaven, with darkness, cloud, and thick darkness. And Jehovah spake unto you out of the midst of the fire: ye heard the voice of words, but ye saw no form; only ye heard a voice' (4¹¹ R.V.). 'These words Jehovah spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice' (5²²). The language of Hebrews is certainly based on these accounts. 'For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words.' And also, 'So fearful was the appearance that Moses said, I exceedingly fear and quake' (12¹⁸⁻²¹). In fact the correspondence was so close as to include even the official regulation at Karuizawa, for I was told the next morning that the governor of the province had set bounds about the mount, in view of the increased activity of the volcano, though some had broken through and gazed upon the sight at their own peril.

Now two or three things were riveted upon my mind, when I read afresh the account of the giving of the law. First, I was convinced that the language described volcanic as well as storm phenomena; secondly, I felt not less certain that the writer had witnessed the phenomena which he described. Then thirdly, I was deeply impressed with the fitness of such a scene as the background of divine legislation. All law is inseparable from the idea of force. The manifestation of God in the awful display of His power in earthquake, volcanic eruption, and storm would certainly give impressive emphasis to ordinances promulgated for the people. These verses have been explained as having reference to the storms which brewed upon Arabian mountain summits. But so to interpret the account is to apply slovenly exegesis to language which is remarkable for its simplicity and precision as to details. Far more attention has been given to the decomposition of the nineteenth chapter of Exodus than to its proper interpretation. Scholarship speaks loosely of the 'theophanic storm' on the summit of Sinai. This is to slur over the statements that the 'whole mount quaked greatly,' that 'the mountain burned with fire,' and that 'the smoke thereof ascended

as the smoke of a furnace.' The regulations warning the people of danger implied the existence of volcanic activity. Curiosity does not tempt one to ascend a mountain to witness a storm. But there is awakened a strong impulse to break through all barriers in order to gaze upon volcanic activity, even though 'many may perish.' Sinai could hardly be a mountain of terror because of thunder-storms. But even so, the occurrence of storms would be at such intervals as to render meaningless rules forbidding the approach of the people to the dread scene.

There is a second series of Scripture passages, poetic in form, which are apparently based upon Sinaitic phenomena (Dt 33², Jg 5⁴, 2 S 22^{8ff}, Ps 68^{7ff}, Hab 3³). The poetic accounts are dated earlier by many critics than the prose descriptions to which reference has just been made. While there are indications of both meteorological and volcanic phenomena in the language of poetry, there is less precision in details. The language is not descriptive. It is inconceivable that, if the prose and poetic accounts have relation to each other, the former should be based upon the latter. A descriptive and accurate account of an event is not likely to be formed from one that is imaginative and indistinct.

If the occurrences connected with the giving of the law had been ascribed to some part of the earth in which there existed no traces of volcanic activity, the problem of exegesis would indeed be perplexing. But one of the fissures of the earth's crust along which volcanoes are to be found passes northward into the Red Sea and thence into Syria and Palestine. The location of the scriptural Sinai is still a matter of conjecture. Unfortunately, I am not in a position to contribute anything that would throw light on this question. My object in writing is to throw out the suggestion that volcanic activity accompanied the giving of the law. If this be true, a more thorough study of the Arabian peninsula might lead to a better understanding of this phase of the wilderness journey. Even the 'pillar of cloud by day and of fire by night' might be explained as being volcanic in character. One can easily imagine a smoking crater guiding the Israelites in their flight from Egypt, until the 'pillar of cloud removed from before them, and stood behind them; and came between the camp of Egypt and the camp of Israel, and there was the cloud and the darkness, yet gave it light by night.'

S. H. WAINRIGHT.

Tokyo, Japan.

Entre Nous.

Books for Young People.

Messrs. Seeley, Service & Co. have published nine volumes, any one of which is sure to be a source of delight to the boy or girl who is fortunate enough to receive it.

Four of the books are historical tales. *Heroes of the Indian Mutiny* (5s.) and *Stories of Elizabethan Heroes* (2s. 6d.) are both written by Mr. Edward Gilliat. *Heroes of the Indian Mutiny* opens with a chapter dealing with the causes which led up to the Mutiny, and in the succeeding chapters we have a stirring account of the great leaders and their exploits. There is the story of Hodson's Horse, Lord Roberts of Kandahar, the great twin brothers Sir Henry and John Lord Lawrence, Sir Henry Havelock, and others equally well known.

In *Stories of Elizabethan Heroes* the scene is shifted from land to sea, and the military leaders become naval commanders. We are told of the brave deeds of such men as Sir John Hawkins, Lord Howard, John Davis, and Sir Francis Drake. The frontispiece of this volume is a coloured representation of the scene when Queen Elizabeth knighted Sir Francis Drake on the deck of his own vessel.

Mr. H. W. G. Hyrst tells *Stories of Red Indian Adventure* in another handsome volume (2s. 6d.). The long tale of hardship, gladly endured for country or Christ by men like Sir George Head, John Lloyd Stephens, Prince Adalbert of Prussia, or Julius Froebel, is told with thrilling effect. For Mr. Hyrst is able to cover the whole immense territory and give every episode its own particular interest.

The author of *Patriot and Hero* (3s. 6d.) is Professor A. J. Church—a sufficient recommendation of the book to all but the most frivolous young men. It is a story of the Maccabæan Times, so that no one will doubt who the Patriot and Hero is. In the writing of the book Professor Church has been assisted by Mr. Richmond Seeley.

All these volumes are historical. Before passing to the more scientific of Messrs. Seeley's books let us notice two that are biographical.

Lion-Hearted (2s.) is the story of Bishop Hannington's life, told for boys and girls by Canon E. C. Dawson, M.A. It is not of great battles, on

land or sea, that we read here, but none the less is it the story of a hero. Bishop Hannington's life-story is indeed as thrilling as that of any naval or military commander, and Mr. Dawson's manner of telling it is admirably suited to the boys and girls for whom it is written. The whole story is told, from Hannington's earliest days, through all his exciting adventures and all his hardships, to the end, when he is led forth to a cruel death, never flinching from death or wavering in his loyalty to Christ; and the interest is enhanced by numerous illustrations.

When we first meet Ian Hardy he is a 'troublesome young rascal' who, at the age of ten, has got quite beyond the control of Miss Prothero, the mistress of a school for young boys which he attends. Ian is not really a bad boy; but he is high spirited and mischievous, and many are the exploits we hear of in *Ian Hardy, Naval Cadet* (5s.), by Commander E. H. Currey, R.N. The book follows his career from the time when some particularly mischievous prank has made his father consider it advisable to place him under firmer control than that of Miss Prothero till the time when, at a very early age, he becomes an officer in the service of his choice—the navy. His captain's words about him are: 'That youngster has the makings of a man and an officer in him. He'll do, mark my words. He'll do'—words which show that his exploits were not always to his discredit. Every boy who reads this book will be troubled with impatience until he hails the appearance of a sequel which is promised under the title of 'Ian Hardy, Midshipman.'

There are two scientific books, *The Romance of Scientific Discovery*, by Mr. Charles R. Gibson (5s.), and *Sub-marine Engineering of To-day* (3s. net), by Mr. Charles W. Domville-Fife. In this class of book, specially devised and carefully written for young people, no publisher can compete with Messrs. Seeley, Service & Co. And it is the best class of all. For these volumes stimulate the intellectual and brace the moral faculties all the while that they furnish such instruction as lays a foundation for the work of life. The illustrations are not mere embellishments to the books, they are scientifically accurate and artistically beautiful.

Perhaps *A Church in the Wilds*, by Mr. W. Barbrooke Grubb (5s. net), has not been written for the young, but it may be taken here with the rest. It is the story of the establishment of the South American Mission among the natives of the Paraguayan Chaco. It is 'a missionary book' with the liveliness of clever conversation and graphic description added. There is much common human nature in it, both in the writing and in the illustrating.

The same publishers have issued *Wireless Telegraphy and Telephony without Wires*, by Charles R. Gibson, F.R.S.E. (2s. net). 'Wireless,' as it is familiarly called, is to vie with 'the conquest of the air' for the intelligent interest of young and old in the near future. This volume has been prepared for the education of the young most of all, and is admirably adapted to its purpose. The illustrations are an education in themselves.

A proper book for the literary lad or lass is *In the Footsteps of Borrow and Fitzgerald*, by Morley Adams (Jarrold; 6s. net). It preserves much of the fragrance which belongs to these exquisite men of letters, and respects their individuality. The illustrations too are in harmony. Here art and literature go pleasantly together to make an acceptable gift.

At the Pilgrim Press has been published the thirty-fourth annual volume of *Young England* (5s.) in its now very familiar binding of blue and gold. There is probably no form of literature that is so short-lived as periodical literature for boys. The boys' magazine that has lived for thirty-four years, and has seen countless rivals come and go, must be a phenomenon. And yet the sensational element has never been the chief element in the contents of *Young England*. History and Science have had their place. And the tone has been good enough for the best conducted school or the best regulated family. In this volume one of the finest of historical novels will be found under the title of 'Gainst the Might of Spain.'

Beyond the Frontier, by F. B. Forester (Pilgrim Press; 3s. 6d.), is a tale of the Great West, in which there is hunting and falling in love, faithful animals and faithless men, and all the elements of a stirring story well woven together. Surely the

Indians have about them more of the lure that boys cannot withstand than any other race.

Another boy's book from the same publishing house is *Under King Henry's Banners*, a story of the days of Agincourt, by Percy F. Westerman (3s. 6d.). Its centre of interest is the joust, so fascinating at this distance of time, and so open to poet or novelist for the grand effect. Mr. Westerman has not wholly escaped the stilted style in which conversation is supposed to have been carried on then. Is it really wise to use 'thou' and 'thy'? It was the speech of ordinary folk then; it is not so now.

From the Pilgrim Press also come two books for the very young—rather, one for the young and one for the younger. *The Children of the Frost-moor* (3s. 6d.) is just right for the years between five and ten. Below five the book is *All the Old Nursery Tales*, told by Gladys Davidson (3s. 6d. net). It is the most charming volume of all, as it ought to be.

The Society for Promoting Christian Knowledge issues a number of books for children every year, and every year there is at least one good book for girls. This year there are three. Two are large substantial volumes, well illustrated. One of the two comes from the competent hand of Miss E. L. Haverfield. Its title is *A Brave Endeavour; or, The Proving of Isolt* (2s. 6d.). The writing is natural, and the situations in which Isolt is found are natural also. It is a story of modern life—the young girl (not too self-confident) glad to escape from 'the boring tender-mercies of Miss Johnson,' finding the world less of a wild beast than she dreaded, though the responsibilities thrust upon her were at first almost more than she could bear. The other is called *Judith's Victory* (2s. 6d.). Not Judith only but Roger also is a carefully drawn character and distinctly attractive. The story is less than the psychology; but the story is good, and the conversations are managed well. The author is L. E. Tiddemann.

The third and smallest girl's book is called *Five and One* (1s. 6d.). Its author is Agnes Theresa Holliday. Written for younger girls, it is well suited to its audience. There is less psychology and more incident. There is even a considerable spice of innocent adventure.

The S.P.C.K. has also published two books for

boys; though, to tell the truth, the boys' books will openly be read by girls, and the girls' books will secretly be read by boys. *Two Holidays; or, Dignity and Impudence*, is one of them (2s.). Its author is George Richmond. The other is *Gentleman Jack* (2s.), by H. A. Hinkson.

Then there is a book by A. Vaughan which makes everything give way to its moral. It is 'the story of a child's simple faith and a man's unbelief,' the title being *Scamp Number Two* (1s. 6d.).

Lyric Poetry.

Mr. Ernest Rhys has contributed a volume to the series 'Channels of English Literature' on *Lyric Poetry* (Dent; 5s. net). It is no deliberate collection of lyrics, the series does not admit of that; but throughout the criticism the lyrics are quoted by way of illustration, and the quotation is always enough to give a complete thought.

The criticism itself strikes one as well-balanced and just. Mr. Rhys has no idolatries—not even Shakespeare is altogether an idol—and (what is still better) he has no violent dislikes. He refers to Macaulay's 'slaughter' of James Montgomery, but he refrains from all such butchery himself. The paragraph in which he mentions James Montgomery is a good example of his style, and may be quoted. One quotes it the more gladly because of the justice done in it to Mrs. Hemans. How easily we despise others, but Mr. Rhys is no Pharisee.

'Campbell,' he says, 'was the poetic leader of a troop of versemen of some energy, who used rhetoric freely, and wrote moral and exemplary songs without any pull on the creative faculty. There is no need to name them individually, since they had no permanent effect. The didactic lyric was written with small force and a certain sincerity by another writer who connected the centuries, James Montgomery, whom Macaulay slaughtered in the *Edinburgh Review*, and who was for a time the most popular verseman of his day, a day that might have read and did not read Shelley or Keats. One should read Montgomery before taking up Mrs. Hemans, who used on occasion to be ranked with him, usually as his inferior. She had, although she followed at times the same fashion which used a poetic diction much feebler than Gray's, a genuine lyric note and genuine lyric feeling—

I have passed o'er the hills of the stormy
North,
And the larch has hung all his tassels forth,
The fisher is out on the sunny sea,
And the reindeer bounds through the pasture
free,
And the pine has a fringe of softer green,
And the moss looks bright where my step has
been.

Children will not let Mrs. Hemans die, and they can confer an immortality that survives a thousand critics.'

D. H. S. Nicholson.

In *Poems* (Methuen; 2s. 6d. net), by D. H. S. Nicholson, there is one poem at least which, once read, will remain in the memory. We shall quote it. 'The March of the Trees' is its title. There are in the book other fine thoughts finely expressed. The only weakness is in the rhyming, and that rarely. But 'faun' will not rhyme with 'morn,' nor 'law' with 'war.'

THE MARCH OF THE TREES.

At the last it will surely come, to-day or in
many years,
The thing I have known from always, the fertile
mother of fears.
Mercy is not in nature, nor change of the great
Design,
And each man knows his horror, and the March
of the Trees is mine.

It will not be in the silence when the heavy
trees are white,
But the slumbrous after-stillness in the deep of
a summer night,
When the distant frogs are croaking and the
mist shapes dance on the pond
A slow and fearful measure, like wraiths of the
pale Beyond.

I think there will be a signal, some hint of a
whispered word
Stirring the forest silence, or the cry of a
stricken bird,
And the trees will be bowed together, and raise
their heads again,
While the sound of the trees rejoicing will be as
the sound of rain.

They will come up out of the valleys where they
have waited long,
And down from the quiet hills in a terrible
giant throng:
But I (it is written so in the Book of the Laws
of Fate)
Shall stay in the desolate clearing, and watch as
they come, and wait.

They will not come with a shouting, nor singing
the forest song,
But clothed with the deeper silence that broods
on an ancient wrong.
And my body will pay, being crushed, though
it struggle and fight for breath;
But the end of the March of the Trees will be
silence also, and death.

Michael Haseltine.

It is a very small volume which Mr. Elkin
Matthews has published for Michael Heseltine,
and its title is simply *Poems* (1s. net), and that
is the right title. Here is an easily understood
poem.

OXFORD: THE TOWN.

All day we pass him, tragically propped
Against a ledge of stone; his pale eyes stare
On passers-by whose breath one second stopped
Before his mute and unrebelling air.
Some evenings, he catches at the walls,
The swollen shadow of his puny legs
Flung like a dance in grotesque carnivals
To mock us: on his brighter days, he begs.
A drunkard, buttoned close in hideous clothes,
His golden dream a twelve-hours drunken sleep,
Had he once hopes, whom now our niceness
loathes,
Old softer vigils on May nights to keep,
Warm-hearted whispers under Tom's great bell,
This bankrupt, ruinous Oxford Ishmael?

Edith Hickman Divall.

Edith Hickman Divall has the rare gift of
being able to make a hymn a poem and a poem
a hymn. Her new book is *Voices of Life* (Sunday
School Union; 1s. 6d. net). Take this—

Soon, soon, O weary heart,
Thy waiting will be past.
See, how the clouds of night depart!
The dawn draws near, at last.

Lift up thine eyes, I say—
Thine eyes, with watching dim,
And catch the first, fair glimpse of day,
And rise to welcome Him.

He comes! The Lord draws near!
Why art thou tired and sad?
Thy glorious King shall soon appear.
O waiting heart, be glad.

George MacDonald.

A Book of Life from the Works of George
MacDonald has been selected by W. L. T. and
S. M. T. (Humphrey Milford; 6d. net). Single
sentences are often enough, as: 'Love must
dwell in the will as well as in the heart'—*Marquis
of Lossie*, chap. xlii.

John Presland.

John Presland is the author of *Marcus
Aurelius*, and other dramas. His new subject is
taken from the stirring time that Rome felt at the
end of Justinian's reign, and his hero (and title) is
Belisarius, General of the East (Chatto & Windus;
5s. net). A little distant at first, the throb of life
comes steadily nearer, till, by the end of the
second act, we are in the heart of it. There are
improbabilities—especially is the confession and
death of Unigatus improbable—but the vitality is
undeniable.

My Daily Prayer.

To his exquisite *Yet Another Day*, Mr. F. B.
Meyer has added *My Daily Prayer* (Meyer; 1s.
net). This is the prayer for May 16: 'May I not
be so absorbed in my own concerns as to be in-
different to the innocent joys of children and
others of my home circle.'

Fanny Stearns Davis.

In *Myself and I* (Macmillan; 4s. 6d. net) there
are many fine fancies. There are thoughts that

flash true and new. But nothing is finer than the poem which gives the book its title. It is strange enough that I can look at myself and myself can look at me: it is stranger still that I can reprove myself and refuse to do what myself bids me.

At eve Myself and I came home. That book
Down from its high and portly place we took,
And read, 'Express Thyself, Thyself alway.
True to Thyself, thou canst not go astray.'
—I looked Myself between the dancing eyes:
They dazzled me, they were so wild and wise.
'Myself,' I said, 'art thou a naughtier one
Than any other self beneath the sun?
Or why, why, why,—could I not once obey
Thine innocent glad bidding, all this day?'
Myself's bright eyes were clouded o'er with tears.
Myself's gay voice was dim as dust of years.
'Ah,' said Myself, 'the book is true. And I
Am very naughty sometimes. See, I cry
Repentance. Yet so mad I needs must be
Or else the world would choke and smother me.'

A Bibliography.

What is a Bibliography? In the first volume of the *Encyclopædia of the Philosophical Sciences*, Dr. Ruge says: 'In the drawing up of a Bibliography, which involves nothing more than an apparently mechanical and technical collecting and arranging of contributions already made, the conception of the science concerned must be firmly grasped; for it is not a question of putting together everything which has been produced on the subject, but of selecting that which falls within a definite and comprehensive conception of the science. Only in that way can the historical progress of the particular science be secured and the contributions already made serve as a criterion for later writers.'

The Great Text Commentary.

The best illustration this month has been found by the Rev. Herbert Windross, Walton-on-Thames.

Illustrations of the Great Text for December must be received by the 20th of October. The text is Ro 11³³.

The Great Text for January is Ac 5³¹—'Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins.' A copy of Briggs' *The Fundamental Christian Faith*, or of Loofs' *What is the Truth about Jesus Christ*, will be given for the best illustration sent.

The Great Text for February is Ac 3⁶—'But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.' A copy of the first volume of the *Greater Men and Women of the Bible*, or of Sanday's *Outlines of the Life of Christ*, will be given for the best illustration sent.

The Great Text for March is He 2¹⁸—'For in that he himself hath suffered being tempted, he is able to succour them that are tempted.' A volume of *The Greater Men and Women of the Bible*, or of Winstanley's *Jesus and the Future*, or of Nairne's *The Epistle of Priesthood*, will be given for the best illustration sent.

The Great Text for April is Ro 13¹ along with 1 P 2^{13, 15}—'Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.' 'Be subject yourselves to every ordinance of man for the Lord's sake. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men.' A copy of Allen and Grensted's *Introduction to the New Testament*, or Walker's *Christ the Creative Ideal*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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